

Mind



Matter.

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THE RUM-SELLER'S SOLILOQUY.

BY HORACE M. RICHARDS.

Dollar by dollar I am gathering in,
Hoarding the gains I love so well,
Earning the wages of death and sin,
By sending the souls of men to hell.

What are the cry's of their children to me?
What care I for the tears of a wife?
It only filleth my soul with glee,
And adds to the joy of my daily life.

What care I, though they starve for bread?
Or for those who freezing, die with cold?
For I am warmly sheltered and fed,
And day by day am coining my gold.

What care I while filling my till
With the price of the poison I daily sell?
Though I know the body it will surely kill,
And send the souls of my victims to hell.

What care I while counting my gain,
Though bodies are starved and souls are lost?
I know that I've millions both slain,
Yet still I will sell, whatever the cost.

Nay! poor man, there's another world,
And Hell is yawning beneath your feet.
Into its depths, you may be hurled,
And one by one your victims meet.

Philadelphia, Pa.

LONGINUS, A PUPIL OF AMMONIUS SACCAS.

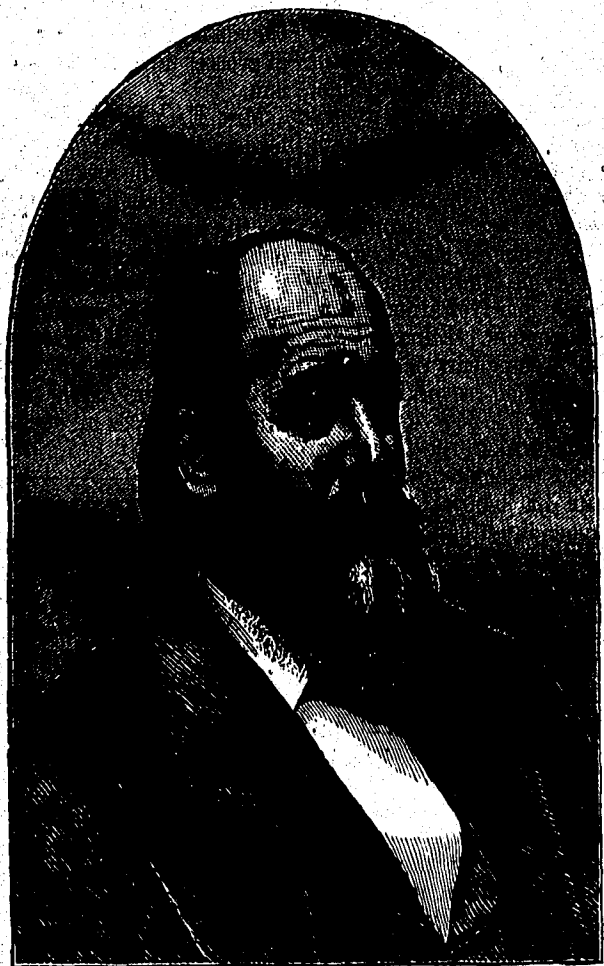
From the "Nouvelle Biographie Generale."

Cassius Longinus, in the third century of the Christian era and in the height of Greek literature, rendered his name illustrious in the history of republican Rome, as a rhetorician and philosopher. He descended, probably, either from the Roman family of that name, of whom the best known was the murderer of Caesar, or from some one of those Oriental families of which the Greek blood was allied with the Roman at an early day. It is known that he was the nephew and heir of a Syrian rhetorician of Emesus, named Fronton, and on this single fact it has been conjectured that he was born in that city, but neither the place nor the date of his birth can be fixed with certainty. As he had as his disciple, the famous Porphyry, born in 233, by attributing twenty years more than to the latter, it would place his birth in 213. From numerous voyages that he made in company with his parents, as is shown by the preface preserved by Porphyry, of one of his philosophical treatises; from his relations with the most eminent philosophers of the East and West; from the extent and variety of his studies which gave him renown both while living and dead; altogether, seem to indicate that he belonged to a family of rank, and that his ardor for science was largely satisfied both in the libraries, and in the daily society of the most eminent minds of that century. The disciples and friends of Ammonius, of Origen, of Plotinus, and Aurelius, the nephew of Fronton, himself, professed philosophy and what was then called, *criticism*, that is to say, grammar intermingled with history and literary theories, in one of the chairs of Athens, which then shone so brilliantly. It may be thought that this teaching of Longinus, was more characterized by erudition and taste than by eloquence and the originality of his philosophical doctrines; because there is preserved a disapproving remark of Plotinus regarding his disciple, who said, "Longinus is a philologist, not a philosopher," in retaliation, this philologist, according to Eusebius, was "a living library and a walking museum."

This honorable and almost glorious life of the professor of Athens, was terminated by a tragedy that the opening career of Longinus did not presage. Attracted, how is not known, nor at what time, to the then brilliant court of the princes of Palmyra, Longinus already advanced in years seems to have become the secretary of the famous Zenobia. The secretaries of emperors were often men of the first rank in letters; but we are astonished none the less at learning that the science and talent of such a man, as was this philosopher, should have been placed at the service of a barbarian queen. But this queen, from the little we know of her, was a kind of heroine well worthy to learn from such a man the tongue of Demosthenes, and to write out with his assistance, in that noble language, such letters as she wrote to the emperor Aurelian. Unhappily a later treaty spoils for us the memory of the alliance of Zenobia with Longinus. After the taking of Palmyra, the captive queen was weak enough to make known, to the irritated conqueror, the secrets of her administration, and Longinus thus paid with his head the late honor of having mixed freely in worldly affairs.

An author of the Middle Ages said that Longinus, absorbed by his duties as a lecturer, had but little time to write books; nevertheless, many titles of lost works, and many fragments, of such works, show that the collection of his works formerly embraced an instructive and varied aggregation of matter. More than twenty of his different writings on the subjects of criticism of grammar, of philosophy and of history have been cited.

[We ask whether it is at all likely, as the author referred to alleged, that Longinus did not write many works on philosophy and history; he who devoted his life to those departments of learning. What has become of them? Not a trace of these writings of Longinus has been permitted to come down to us, while a small unimportant work on Criticism, has been preserved entire. We demand, in the name of truth, that the priesthood of the Papal Church shall explain how it is that the works of Potamon, Ammonius, Longinus, Origen, and other, most noted teachers of



Portrait of D. M. BENNETT,

The Apostle of Religious Liberty, Born 1820.

Imprisoned 13 Months for circulating 'Cupid's Yokes' A pamphlet of 23 pages through U. S. Mail.

E. HASKELL,

1880. No. 711 Sansom Street, Philadelphia.

philosophy, have all been lost, except a fragment here and there, in the works of contemporaneous Christian writers, while the works of the latter are rarely if ever lost or mutilated. Can this be answered on any other reasonable hypothesis than that the Roman Catholic priesthood, into whose hands these literary treasures fell, felt that their preservation would destroy the religion that made them the masters of their fellow men? Speak out gentlemen, do not be bashful. The truth will have to come to the light despite your evasion and subterfuges.—Ed.]

AMELIUS, A PUPIL OF PLOTINUS.

From "The Biographie Universelle."

Amelius, an Eclectic philosopher—a native of Tuscany, was a contemporary of Porphyry, and at first was the pupil of Lysimachus, who taught him the principles of the Stoic philosophy. The writings of Numerius afterwards made him acquainted with the dogmas of Plato, and he adopted them. Finally he became a disciple of Plotinus towards the year 246 of the vulgar era. During a period of twenty-four years, he never quitted this master and doubtless would never have left him, if Plotinus had not, on account of his health, retired into the Campagna. Amelius then went to Apamea, in Syria, where he established himself. It was doubtless his long abode in this city that led Suidas into error, in persuading him that Amelius was born there. The word *Amelius*, in Greek, signified *negligent*. No doubt could have been further from the Tuscan philosopher. Porphyry relates that he preferred to be called *Amerinus*, and it is under the latter name Eusebius designated him in the lives of the Greek sophists. His disciples also gave him the epithet of *noble*. *Amelius composed more than a hundred treatises of which none have come down to us.* (Only think of that! What have become of those writings? We demand an answer from the Christian priesthood.—Ed.) One of those treatises had for its subject, the differences between some of the doctrines of Numenius and of Plotinus. He arranged the works of the latter, of which he understood the principles so well, that Plotinus often charged him with replying to the arguments of his disciples. And that which will serve to show more particularly the spirit of Eclecticism, Eusebius, Theodoret and St. Cyril relate a passage from Amelius, in which he cites the commencement of the Gospel of St. John, in confirmation of the doctrine of Plato, concerning the divine nature. Amelius had an adopted son, named Justin Hesiuchus, to whom he bequeathed his writings. We are ignorant of the time and place of his death.

[Here we see that three of the Christian fathers Eusebius, Theodoret and St. Cyril, cite a most important work of Amelius, to show that the doctrines of Plato and the Gospel according to St. John are identical. The writings of those Christian fathers are preserved, while the most precious work from which they quote has been concealed or destroyed. Is there any person foolish enough to believe that the loss of all that relates to the Eclectic system of Potamon and his followers, is the work of accident? If so they are capable of believing much more than we are.—Ed.]

PORPHYRY, A PUPIL OF PLOTINUS.

From "The Biographie Universelle."

Porphyry, a Greek writer of the third century, bore at first the name of *Malchus*, which signifies king in the Syrian language.

Eusebius commences his short notice of this

philosopher with that observation, and adds that Longinus, whose pupil he was, changed his name to *Porphyry* which was equivalent to *Purpuratus*, clothed with purple. Porphyry has himself translated his name of *Malchus*, by the Greek word *Basileus*. Some dictionaries say he was born in 223; it should be read 233, because he informs us himself that he was thirty years old when Plotinus was in his fifty-ninth year, that is to say in 233. What was his native country? Eusebius indicates the city of Tyre, the capital of Phoenicia; but St. Jerome has declared it to be *Batanaea*, and this word has much puzzled his translators. Sent to school at an early age by Malchus, his father, his first master was the learned Origen. Eusebius assures us of this in citing a writing of Porphyry, himself; but then Vincent of Lerins relates that the pupil came expressly to Alexandria to listen to Origen. This was an error that Tillmont has corrected. Origen, from 231, that is to say, before the birth of Porphyry, went away from Alexandria and did not return there; it is more probable that he attended Origen's school either at Caesarea in Palestine, or better Tyre, the country of Porphyry and the later abode of Origen. After receiving the teachings of that master, Porphyry received in Athens the instruction of the grammarian Apollonius; then that of Longinus, who inspired him with the taste for belle-lettres. His last instructor was the metaphysician Plotinus, who gave not near so good a direction to the studies of the youth. [And why not, pray? Of all his instructors Plotinus, the seer and medium, was beyond all question the greatest.—Ed.] Vossius, deceived by Suidas, wrongly counted Amelius among the masters of Porphyry. Amelius and Aquilinus were only his fellow pupils, as Eusebius informs us, although Porphyry condescended to praise them both. Eusebius associated Origen with them, but that celebrated personage was born forty-eight years before Porphyry and consequently could not have been his disciple. It is, apparently, of some other Origen that Eusebius spoke. Porphyry, in his turn, had pupils among whom are cited Jamblicus, Theodorus of Asine, Chrysosarius, Nemertius, etc. Jamblicus is the only one of them that gained renown. The other facts relating to the life of Porphyry have not all been rendered clear, even by Holstenius. He went to Rome towards the year 253, at the age of twenty years; returned into Asia or Egypt; went back to Rome in 263; there followed the instruction of Plotinus, and fell from an exalted enthusiasm into a profound melancholy. This was in the opinion of Brucker the natural result of the transcendental philosophy. [How much that sounds like the theological Bruckers of this age, who think that Modern Spiritual Philosophy is transcendentalism, and those who seek to study it, insane!—Ed.] If we believe Eusebius, Porphyry renounced his friends and conceived a hatred for his own body. He could no longer tolerate the human language nor support the mortal life. He concluded, at least, to quit Rome and go to Lilybium, one of the three promontories of Sicily facing Africa. There solitary, inaccessible, and refusing almost all nourishment, and almost all intercourse with mankind, he lived only to breathe and die. Plotinus, who always took great interest in him, followed his tracks or had him sought out and arriving, unexpectedly, at the moment when Porphyry was about to sink away, addressed him with eloquent words which retained his fleeting soul and caused it to reanimate his

body. This narration does not agree very well with what Porphyry has, himself, left; for we there read that he only quitted Rome through the counsel of Plotinus, and in the hope to find near Lilybium a very amiable man named Probus. Be that as it may, Plotinus, by his discourse or his letters, or in some other manner, reconciled Porphyry with the life he had learned to despise and that had become so odious to him. On his return to Rome, Porphyry resumed his philosophical studies under Plotinus and set about collecting and arranging the books of his master and to explain the Plotinian doctrine to those who found it obscure. Eusebius called him an intermediary Mercury between Plotinus and Mortals. [A very clear admission that Porphyry was a spiritual medium.—Ed.] "He seemed made," said Gerardo, "to be the translator and interpreter of a philosophy which had great need of such an auxiliary." Meanwhile Porphyry tells us that being attached to Probus in Sicily and having lost the desire for death, he was deprived of the happiness of living near to Plotinus until the death of that philosopher. Whether in Sicily or in Rome, Porphyry was not so cured of his delirium that he did not continue to give himself up to the *revelations of Plotinian magic*. He felicitated himself at having been initiated into a science which, by means of genii (spirits) could procure for mankind all that they could desire that was useful and agreeable. He blessed the magic which had gained the friendship of these intermediary gods, and he found in their intercourse inexpressible delight, in the midst of the storms and sufferings of life. Already he had heard an oracle and driven away a bad demon; he ended by seeing God in person. It is he, who affirms; "God appeared to Plotinus, and he had intimate communication with this Supreme Being; I have been also happy enough to approach once in my life the Divine Being and to unite myself with him. I was then sixty-eight years old." [Can any one doubt in view of that extract from his writings that Porphyry was a spiritual medium and held direct converse with spirits? Like Emanuel Swedenborg, however, he failed to realize that his visitors were not gods, but the spirits of men.—Ed.] It is difficult to determine the places in which Porphyry lived during the thirty years which preceded that vision because his own testimony agrees very badly with the testimony of Eusebius and other writers of the fourth century. They make him remain at Rome until the death of Plotinus in 270; from there he passed into Sicily or into Bithynia. * * *

Porphyry was married at an advanced age to a widow named Marcella, who had five children, and to whom he dedicated a book. He left no children. Eusebius writes that he attained extreme old age. There is reason to think that he terminated his career in 303, 304 or 305, aged 70 years or not more than seventy-two. That which most embarrasses his history is the diversity of the traditions, relative to his quarrels with the Christians. Some have supposed him to be of Jewish birth. This is an error as is proven by too much testimony. It is only true that he had a knowledge of the sacred books of that nation. He cites one of the first verses of Genesis, ("The spirit of God moved upon the waters.") He had read the historian Josephus and meanwhile he speaks, on the authority of Theophrastus, of the custom of the Jews in an incorrect manner, as Burigny has remarked. St. Augustin believed he had been a Christian, and the historian Socrates, assures us of the same, in adding that he abjured his belief from resentment against some Christians, who had beaten him at Caesarea. They alleged also the lessons he had received in his childhood from Origen, had influenced him, but neither those lessons, nor the recital of Socrates, are sufficient proof in the eyes of Brucker, Burigny and Harles, of that theory; and they persist in contesting the Christianity and abjuration of Porphyry, even since Siler published his dissertation entitled, *Apologia Porphyrii veri*. It would be easier to decide this question if we possessed his books against Christianity. Eusebius, St. Jerome and St. Augustin, say that he composed them in Sicily, and it is without foundation that Baronius supposes that he wrote them in Bithynia. [Will the Christian clergy tell us why the writings of Porphyry against the Christians were destroyed?—Ed.] It is also pretended that he wrote those books on the occasion of the edicts of Diocletian against the Christians. Among the reasons that Father Pagi opposes to that conjecture, one is derived from the date of that persecution which commenced only in 302, shortly before the death of Porphyry. Some other modern writers in citing Father Pagi, go further than him. They doubt that Porphyry of Tyre, the disciple of Plotinus is the same as the author of those books against the Christian religion. We would wish to share this doubt; but it appears to be little supported. All indicates that Porphyry had indeed composed fifteen books on this subject, Lactantius speaks of three books only which were perhaps the work of some other Porphyry, depleted by Lactantius under the most odious colors. He is a robber, a miser, a libertine, blasted by all vices, and who employed his wealth to corrupt the judges. None of these traits can agree with a philosopher, austere and enthusiastic, of whom the character and manners have been praised by his contemporary writers and even by his Christian adversaries. Thus we can hardly doubt that he is the same Porphyry who was condemned with Arius by the edicts of Constantine and Theodorus, and whose books were burned at the Council of Ephesus in 431. We will not dare to insist on this point; but

we have perfectly recognized the contempt Bor-nius, brought upon himself by confounding him with the Latin poet Porphyrius Opatianus, who lived under the reign of Constantine. Besides we hold as very probable that, among the number of the writings of the philosopher Porphyry, the pupil of Longinus and Plotinus, are several books which were refuted by Methodius, Ensenius, St. Cyril, Theodoret, etc., and which are only known by these refutations. Besides these fifteen books the lost works of Porphyry are to the number of forty-one. We will only mention the histories of philosophy, in four books and of philosophy or literature in five books, seven books on different questions; seven books on Thucydides; seven books on the Categories of Aristotle; seven others on the accord between the doctrines of Aristotle and Plato; one book on the statues and images of the gods; and one book addressed to Marcella. A treatise on philosophy that may be borrowed from the oracles is known of only by some fragments of it. An erudite German author, M. G. Wolf has made use of it to endeavor to reconstruct that production. His work which appeared in Berlin in 1856, was the subject of a notice by M. A. Maury, in the *Athenaeum Francais* of June 28th, 1856. Four other works of the same writer have not yet been published but are preserved in manuscript. A manual of grammar on the Scholias of Homer; observations on Plato; and a treatise on the virtues, otherwise useless *prolegomenes philosophicæ*.

The treatise entitled *Isagogue* contains an explanation little luminous of the five words, *sect, species, difference, proper, and accidental*; and was several times printed in Greek and Latin with the *Organum* of Aristotle. The book of Porphyry on the categories had much influence, as had the preceding one, on the scholasticism of the Middle Ages, as Buhle well observes. There is a still more obscure philosophy that belongs to the *Introduction to intelligible things*, extracted, as clearly appears, from the teachings of Plotinus. Marcellus Ficinus translated it into the Latin tongue. We have only thirty-nine chapters of this work. A vatican manuscript has furnished six more to Holstenius. An epistle of Porphyry to Nebo, the prophet, can be seen in Greek and Latin at the head of the edition of the mysteries of Jamblichus, Gale's edition, London, 1678. It treats of magic, and it proves, according to Gerando, that until then the Neo-Platonicians did not assign the origin of their doctrines to the mythological traditions of Egypt, and that they had not yet renounced all use of their reason in the examination of their transcendental theology. Porphyry, indeed, in this letter, declares that he knows none too well whether all magical operations may not be the arbitrary productions of religious enthusiasm and an active imagination. There exist only some meager fragments of the Commentaries of Porphyry on the *Physics* of Aristotle; but we have what he has written on the first book, and the seven first chapters of the second book of the *Harmotica* of Ptolemy. We there see that music entered into the vast sphere of Porphyry's knowledge. Unfortunately they have printed also his remarks on the *Tetrabible* attributed to Ptolemy. Perhaps this commentary is not more authentic than the work itself. It would be one example more of the degree of weakness to which the broadest and most elevated minds can descend through the errors of their sect or their century. This book, it must be said, treats of the physical and moral effects of the stars, of the influence of their aspects, of the power attributed to the masculine and feminine signs, etc. Three other compositions of Porphyry relate to history and literature. One consists of thirty-two questions regarding Homer, printed first at Rome, in 1518. This work has served to throw light on several passages of the Greek poet and on different points of antiquity. The second, a literary and philosophical dissertation on the eleven verses of the *Odyssey*, where the *caverns of the nymphs* are described. This is, according to Porphyry, an allegory, which conceals a profound mystery therein. This cavern is the world of which the matter is dark, and the beauty of which results from the order that God has established there. The *Nerids* to whom the cavern is dedicated are the souls which ought to inhabit bodies, and these bodies are represented by urns, where swarms of bees come to deposit their honey. The labor of the bees corresponds to the operations of the souls in the bodies. The looms of marble, on which the nymphs weave robes of purple, representing the bones, over which are extended the nerves and veins. The fountains which water the grotto fulfil the place of seas, rivers and lakes which water the terrestrial globe. The two poles are represented by the two doors of the cavern, of which one turns to the north, and is open to mankind; and the other to the South, reserved for immortal beings; through the one, souls descend here below; by way of the other, they return to the heavens. Madame Dacier admires this interpretation and declares it very probable. Pope, on the contrary, is persuaded that Homer never dreamed of these metaphysical marvels. Without adopting the ideas of Porphyry, we may find them ingenious. He develops them with precision and attaches to them a great number of facts and instructive details. This tract is joined to the questions concerning Homer in the editions above indicated. These are the two most curious works which remain to us of Porphyry's writings. His fragment on the *Styx* has been preserved by Stobæus. It is an explanation of two passages of Homer. His best works display thoroughly trained thought and style. We may rightfully so conclude, not only from the multitude of books that he cites, and of which Fabricius has given an arranged list of about three hundred articles, but, above all, from the extreme facility with which he treated and exhausted all matters engaging his attention—civil history, natural history, logic and grammar, poetry and music, moral science, and, it must be confessed, even the occult sciences. [Can there be a doubt that it was the latter knowledge that caused Porphyry to oppose Christianity, and rendered him so obnoxious to the Roman Catholic clergy?] He wrote with elegance and the correctness of his style is often most forcible. Brucker does not hesitate to say that he would have been one of the first lights of his century, and even one of the first writers of antiquity, had he not derived from the school of Plotinus a gloomy and sterile enthusiasm. His philosophical books offer a very confused medley of the doctrines of Orpheus, of Pythagoras, of Plato, and Aristotle. French rightfully places him among the most zealous votaries of Orpheus—of those who condemn bloody sacrifices, and who, nevertheless, preserved the worship of the inferior gods. He believed that all the gods were susceptible to the passions or at least pleased with the invocations and sacrifices of mortals; and on this point he

departed from the system of his master Plotinus, who attributed the passions only to the demons. Porphyry gave to the latter either igneous or aerial bodies and placed them in contact with mankind. In truth, as Gerando remarked, there is hardly a pagan superstition of which he was not the sincere apologist. He taught, beside, that the soul is the essence of life—that the disembodied life is immortal—that an incorporeal substance is wherever it desires to be—that nevertheless soul, intelligence and God, have each their manner of being everywhere. He compared the phenomena of sensation to the harmony produced by the cords of an instrument. These speculations are a little vague. It is not less true that the metaphysical doctrines of Porphyry are infinitely less obscure than those of Plotinus. He composed a book to prove that the object conceived, is independent of the understanding. This was, said Gerando, to attack the pivot of the system of Plato. But it appears that the object of Porphyry was only to provoke a fuller explanation of the pretended principle, and he soon yielded to the authority of his master. We can only class him as a philosopher with the Syncretist school. What distinguishes him among the latter is, on the one hand, the special study which he gave to certain books of Aristotle, and on the other, the extent of his literary knowledge. It may be added that he did not profess a very high admiration for Plato. He is accused of having apparently calumniated and spoken ill of Socrates, in his *History of Philosophy*, one of his lost works. (Lost, indeed! wilfully destroyed would be nearer the truth.) It would not be easy to draw from those that exist, a body of established philosophical doctrine. Brucker has refrained from writing out such an abridgement. Eunapius informs us that, during the latter years of his life, Porphyry rectified or modified several of his opinions.

Such is the information which the Christian priesthood have permitted to come down to us concerning Porphyry and his labors; and such the construction put upon those labors by his Christian enemies. Can there be a doubt as to the nature of the religious system which arose in Egypt three centuries before the so-called Christian era—which took organized shape under Potamon at the beginning of that era, which was afterwards adopted and taught by the Christian Ammonius Saccas—which still later was taught by Plotinus, Longinus, Origen, Amelius and Porphyry—which in the fourth century developed into the Neo-Platonic movement, and which to-day is fully explained by the teachings of Modern Spiritualism. All the way along the route we have been pursuing we see the most unmistakable foot-prints of the teachings of human spirits through those great mediums of the glorious past. Was it any wonder that, after the fourth century, when Roman Catholicism succeeded in crushing those mediums and blotting out the light of truth which so brilliantly shone through them, that darkness settled upon and over the world during those centuries of gloom and despair, well designated the Dark Age of the world's history. Courage, friends, the light is breaking and soon the glorious Sun of truth will rule ascendant and mental darkness be known no more forever. Help us, friends, to roll back that cloud of darkness, by extending as far as you can the circulation of MIND AND MATTER. We know no night, no day, no rest, no play while this mighty work remains to be performed. If each one of our thousands of appreciative friends will help a little in that way, our work will be lightened and its fruition hastened. Remember that we are fighting the battle of truth at the behests of those spirits who are determined that the light of Modern Spiritualism shall not be obliterated, as was Ancient Spiritualism, in the name of religion, by the ignorance, selfishness and bigotry, of impious priests and their slavish dependents. The battle which is now raging on earth and in the spirit spheres will decide for weal or woe the fate of humanity for thousands of years to come, if not for all time. See to it then that you, each and all, leave nothing undone, that you can do, to gain the victory for truth and your posterity will bless and honor you.

That Friend Speaks Our Mind.

Editor Mind and Matter:

Enclosed find renewal of subscription for number of months it claims; and if it is not too late in the calendar, I wish a happy new year to the fearless exponent of spirit manifestation. Long may the harp strings of MIND AND MATTER vibrate to the echo, of the words in its late issue. "Circles must be kept up, in the palace or in the cottage, at home or abroad, only giving the invisible intelligences the right of making their own conditions regardless of mortal assumption of leadership." It is Phenomenal Spiritualism; first, last, and all the time, that is to open wide the gates that have hitherto been only ajar.

Well might spiritual societies endorse the resolutions of the Rochester Convention, and emphasize the sixth, for the new dispensation brings on the one fact of ever present spirit communion, and cannot be any more exalted by the term Christian prefixed for respectability. By accounts in the daily press, Orthodox misdeeds will sooner or later, cause one to be ashamed of the acquaintance. But as it is incident to school-day life, not to discriminate too critically, the early church friendship can very well be severed in mature years, without compromising the integrity of any one. So Spiritualists can be justified in no longer recognizing a former friend's views of salvation—the place and occasion filling up the Christian class when nothing better was offered for Nature's students to investigate.

There is a contradiction of sentiment as well as of terms on spiritual and Christian grounds, for by the preamble and resolutions adopted at Alliance, Ohio, to be sent to Dr. R. C. Flower, after his going to broader fields, have to be read more than once to find if they were not intended as a burlesque on Christian Spiritualism, or in good earnest, offering their respects to the right minister; for by his address at Assembly Hall, Philadelphia, on the "Divinity of Heresy," where he says, "The old time preaching, with an old time God and an old time Devil, and an old time Hell, as hot as seven fires, was Orthodox; but to turn your coat like an honest man if you find it is wrong is heresy." Now these Christian tenets have ever been promulgated by "pastors" of Protestant and Catholic churches, yet the first whereas reads: "In the course of changes and events, Dr. R. C. Flower, the former 'pastor of this church,' has removed from our midst, etc., and as the result of the intimate relation of pastor and officers of this church, that has existed from our first organization as a church to the present time, we have found him a diligent student and eloquent speaker." If in order I should say Brethren, let

us pray. But when Dr. Flower said that some people wanted to unite Spiritualism with the church, and that he objected to the union, that the church was an old woman 1800 years old, and that Spiritualism was only a boy 32 years old, and he objected to such an unnatural union, he breaks up my reverential piety, and I turn to the last resolve of the Alliance Christian organization, "that a copy be spread on the records of the church." If it is not spread on too thin, it must cause the "pastor" to soliloquize in Rip Van Winkle's dejected mood, when not able to recognize his dog Snyder, we imagine him saying pathetically, "who am I if the resolutions do not belong to Dr. R. C. Flower," but it seems the "pastor" is not as likely to let his flint gun grow rusty in the cause of Modern Spiritualism, and be caught napping 20 years as did the amiable vagrant of the Catskills, for it snaps loud and often at church follies, and it is fortunate he is not responsible for the "resolves" of his congregation, or the order of the hypocrite would betray him.

Ohio may yet be contending for giving a savior to Spiritualism, for last year a child was "baptized" in the faith of the new dispensation, at Cleveland, and may have great prestige by virtue of greater devotedness of its parents in Spiritualism. Mrs. E. C. Newton begins with a three column leader in the *Banner of Light*, recommending Christmas to be observed by Spiritualists, together with Christians. This must be for those that long for the flesh pots of Egypt—but the golden calf is being set up here and there, and it is well if such minds are not satisfied with talking face to face with loved ones, without the old forms of religious worshiping to substantiate the truth, but like the past such will kill the spirit, leaving us only the latter, the same as before the tiny raps kindled the fires on our alters again.

ANNIE T. ANDERSON.



CHILDREN'S COLUMN.

ALL AT ONCE.

BY MARY E. LANBERT.

All at once the leaves have opened;
All at once the flowers have bloomed;
All at once has nature spoken,
And earth's breath is sweet perfumed.

All at once the birds are mating—
See them in each leafy tree
Eagerly the home-nests building,
Singing roundelay and glee.

Flora, and her flower fairies,
Revel now in each parterre,
Elfin's sylvan haunts are laden,
With wild blossoms, rich and rare.

Grass grows in the sunshine mellow,
Children romp, now, wild and free—
Spring shines in their laughing faces—
Spring is beautiful to see!

Courage and hearts! winter's over!
Joys may with the spring be born.
Let no dark, no doubting shadow
Mar God's bright spring days with scorn.

All at once, like inspiration,
Let this thought give perfect rest:
He who wisely rules the seasons,
For our welfare, knoweth best!

—Golden Days.

"Wanted—A Boy!"

BY LUCY RANDALL COMFORT.

WANTED—A boy to run errands and make himself generally useful.

Mr. Peppergrass came out, with his cap on the back of his head and his spectacles pushed high up on his forehead, to wafer this written notice on the side of his store. And five minutes afterward (it might have been less, or it might have been more) a crowd of eager little lads assembled around it, standing on tip-toe to read every word.

Johnny Jarvis has been just discharged from his place as cash-boy in a dry-goods store, because business was dull and customers few.

He was a fine, tall boy of twelve, with bright black eyes and a laughing mouth, and he didn't at all like having nothing to do.

Charlie Warner wanted a situation because there were a good many little Warners and nothing to feed them with since their father died.

Louis Brown had been out of regular employment ever since the china factory closed in the fall.

For these little fellows belonged to the innumerable army of boys who cannot play and enjoy the bright hours as they go by, but must work and drudge, and count every day, lost that does not bring in its corresponding wages.

Children, did you ever think how hard the world was on these poor little toilers?

It was not long before Mr. Peppergrass' store was full of boys who wanted to "run errands and make themselves generally useful."

Big boys and little boys, tall boys and short boys, well-dressed boys and shabby boys—boys who leaned up against the flour and potato barrels, as if they had left their backbones at home; boys who took off their caps, and boys who kept them on. And still they kept coming.

"Hold on!" said Mr. Peppergrass. "This will do!"

So he took down the notice and bolted the store door.

"Now, I will proceed to business," said Mr. Peppergrass, rumpling up his hair and adjusting his spectacles so as to make his keen, gray eyes sharper than ever.

A few penetrating glances, half a dozen questions, and the number of boys was speedily reduced to our three little friends—Johnny Jarvis, Charlie Warner and Louis Brown.

They were all three willing and anxious to work; all three brought good recommendations, had honest faces, wanted to enter on the situation at once, and wrote neat, round hands.

"Humph! humph!" said Mr. Peppergrass, with his hands locked under his coat-tails behind. "There's three of you, and I can't find work for three boys!"

The little lads said never a word, but looked eagerly at the grocer, each one hoping that he might be the boy selected "to run errands and make himself generally useful."

Mr. Peppergrass stared hard at the spice-boxes and preserve-bottles in the window, frowned at the cracker-boxes, and finally made up his mind.

"Brown!" said he.

"Sir!" said Louis Brown.

"I'll try you on a few sums, I want my boy to understand the first principles on arithmetic!"

"I am good at figures, sir!" cried Louis.

"Are you?" said Mr. Peppergrass. "Very well; I'll give you a trial."

He wrote down a labyrinth of figures on a slate, and then opened the door of a little room which communicated with the store.

"Sit down here, Brown, and work out these sums," said he. "I'll come to you in a few minutes."

Johnny Jarvis and Charlie Warner looked blankly at each other, then at the grocer.

"Please, sir, what are we to do?" said they.

"You are to wait," said Mr. Peppergrass, shortly. "Your turns will come in due time."

The sums were not especially hard, and Louis Brown was quick at figures. He soon dispatched his task and began to look around.

It was a stuffy, close-smelling little room, with one window close up to the ceiling, and a curious, old-fashioned book-case or desk, with glass doors, lined with faded red silk, in the corner.

"I do wonder what Mr. Peppergrass keeps there!" said Louis, to himself; and after he had wondered a little while, he got up and went softly toward the desk. "The key is in the lock," said he "there can't be any harm in looking. Perhaps there are story-books—or maybe curious shells and stones—or—"

As these thoughts crossed his mind, he opened the silk-lined door. Buz-z-z-z—whew! out flew a beautiful pearl-colored dove.

Louis stood aghast. In vain were his efforts to capture the little creature. It fluttered from the top of the book-case to a pile of boxes beyond, and thence to the top moulding of the windows, as if it enjoyed the chase; and in the midst of it all, in came Mr. Peppergrass.

"Eh? What?" said he. "How did this happen?"

"Please, sir," said Louis, hanging his head, "the bird got out, and I was trying to catch it again."

"Got out, did it?" said Mr. Peppergrass. It must be a very ingenious bird, to be able to open the desk from the outside! You may go, boy. I'm quite certain that you won't suit me. I don't approve of meddlers."

So saying, he opened a door which led directly out into the back street, and dismissed poor Louis Brown without further ceremony.

"Now, Pearl!" said he to the little dove, who perched on his shoulder at once, "you can go back to your nest. You have helped me out of the difficulty this time."

So he let the little creature fly out into the yard, where it belonged.

Charlie Warner was the next one ushered into the stuffy, smelling room. He, too, speedily finished sums, and began to look around him for something to occupy his attention.

"Oh, my! What a lot of boxes," said he, "piled up one above another, like a Tower of Babel! What can Mr. Peppergrass keep in all of them?"

Charlie listened. No advancing footsteps were near. He looked cautiously about him, but he saw nothing. Then he rose from his chair, and crept toward the mysterious pile of boxes. They were of all shapes, rather small, and fitted with loose, wooden covers.

Charlie lifted the lid of one. It was full of English walnuts.

"Hello!" thought Charlie. "I'm luck! Old Peppergrass will never miss two or three of these," and he pocketed a handful.

The next box was of beautiful Malaga raisins. Charlie nipped two or three bloomy, wrinkled fellows off the stem, and ate them. He was fond of raisins.

"What next?" he said, tugging at the covers of the third box, which seemed to fit a little closer.

All of a sudden, however, it flew off with a jerk, filling the air with Cayenne pepper, and setting him to sneezing as if he meant to sneeze his head off.

Mr. Peppergrass hustled in.

"Ah!" said he. "I see! But you needn't have been in such a hurry to examine my stock, young man. I haven't engaged you yet, and I don't intend to."

And poor Charlie sneaked away through the back door, which Mr. Peppergrass held politely open for him, feeling that his curiosity had ruined his cause.

It was some time before the Cayenne pepper was sufficiently cleared from the atmosphere for Johnny Jarvis to take his turn at the sums in decimal fractions, but he worked them patiently out, and then sat looking around him, as the others had done. But he was too honorable to dream of meddling. He, too, wondered what was in the boxes, but he didn't do anything more than wonder. He heard a mysterious rustling behind the faded-silk doors of the old book-case, where Mr. Peppergrass had shut up his pet kitten, but he never thought of opening it to see what it all meant.

He saw a glass jar of mixed candies on the mantle (sly Mr. Peppergrass had counted every one, besides covering it with a dusty lid, so that the least finger-mark would have been quite visible), but he sat there quite still, until Mr. Peppergrass boomed into the room.

The old grocer looked at the candy jar, he glanced at the unmolested boxes, and opening the desk, saw the kitten fast asleep in the corner.

"Ah!" said Mr. Peppergrass, with a long breath. "Yes, exactly! You are the boy I want. Come right back into the store, and I'll set you to work weighing out tea and coffee."

And that was the way Mr. Peppergrass suited himself with a boy.—Golden Days.

Mary S. Lloyd, Watford, N. Y., forwarding a new subscriber, writes: "Spiritual journals are the light and strength of the rising generation. MIND AND MATTER comes freighted with light and intelligence from the higher spheres, meeting the wants and necessities of humanity, elevating their condition in earth-life. Your paper is bold in the defence of mediums, shielding their sensitive natures with the breast-plate of truth. Mediums have suffered too much and too long from the enemies of Spiritualism. Truth is a strong fortification, and the enemy cannot undermine it. My own sensitive nature has suffered in behalf of mediums. I rejoice that you have risen in their defence as a protector, strongly fortified with the truth; the victory you will surely gain. Truth is an unsullied weapon—the sun's rays disclose no spots. Truth seeks no covert from the light, but the reverse seeks shelter under the covert of darkness."

DO NOT DESPAIR.

BY J. H. JOHNSON.

Do not despair, although the present
Be the fiercest fight of life,
The future, with the fairest laurels,
May crown the victor of the strife.

Although to-day be fraught with sorrow,
Yet darker, deeper than the past,
More bright may beam the blessed morrow,
With not one cloud to overcast.

Remember that night's darkest hour
But ushers in the golden morn—
And that of heaviest afflictions,
Life's best and richest gifts are born.

Remember, too, that those around you,
Who help perchance to lift your care,
May have a heavier burden,
And grievous heartache, oft to bear.

Tyringham, April 20, 1880.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

PTOLEMY PHILADELPHUS.

GOOD DAY.—Humility is one of the attributes of true greatness, therefore I come here to-day, after the lapse of centuries, to try to bring to you as much light as possible under the circumstances. I was born and brought up in a way that developed in me a taste for literature. I was absorbed by a passion for books, and through my library-keeper Demetrius, I succeeded in securing about 280,000 rolls or books; but what did all this vast mass of learning do to benefit humanity? There are no religious systems existing to-day but what obtained the principle parts of their creeds and tenets from the Alexandrian Library. Learned men of all nations and religions resorted to Alexandria, and from them I bought the principal works relating to their religions. In the course of time those men after investigating the works on religion in the Alexandrian Library modified and remodeled their respective religions. If you examine the ancient Egyptian coins of the date of my reign you will find myself and queen represented as divine brother and sister; for in order to preserve the cast of features of the royal family unaltered it was regarded as necessary to marry your own sister; and Arsinoe was my sister. I always desired to receive the truth, come whence and from whom it might. I intended, had not my life ended too early to accomplish the work, to have founded a system of morality and spirituality, to comprise all that was good, true and valuable in the religions of every people that I could reach. I would have saved untold numbers of human lives, and would have led the development of mankind to a point far beyond that which has been reached to-day. Spiritual mediumship has been the light of all nations and all peoples through all time. The nation or sect that scorns mediumship may flourish for a time, but they will soon perish beneath the wheels of progress. I had another object in making the vast collection of books before mentioned. I expected to be able to furnish to the world a legal code that would have established justice and abolished human slavery. It was this that caused me to liberate 100,000 Jews. But to accomplish this Herculean task, a mortal life was too short, and the bigotry and ignorance of my age. Since passing to spirit-life, I have been seeking mediums and have manifested myself through them, but never before have I found a medium I could control so well as the present one. You are absolutely correct in the stand you have taken regarding the Christian religion; and the more you search out and investigate the matter the more positive will become the conclusion that the Christian religion is the outgrowth of the library of Ptolemy Philadelphus. You can then throw down the gauntlet and challenge the world to an investigation of the facts. I will also say that your chronological tables are not correct. Perhaps at some future time I may be able to return and again communicate with you, when I will prove to you by comparing the works yet in existence that you are not living in the nineteenth century of the Christian era, but in the twenty second. The originators of the Christian religion were many, each contributing something to the aggregate of what it represents. Potamon, in the reign of Augustus, more than two hundred years after the enterprise of projecting a new religion that should take the place of all previous religions had been begun, arranged the incongruous materials in what he called the Eclectic system of religious observances and maxims.

PTOLEMY PHILADELPHUS.

We take the following facts concerning Ptolemy Philadelphus from the *Biographie Universelle*:

"Ptolemy II, surnamed Philadelphus, born in the Island of Cos, about the year 301 before Christ. He was twenty-four years of age when his father yielded to him the Egyptian crown, which he held for thirty-eight years. His reign was from the 2d of November 285, B. C., until the 24th of October 247, when the reign of Ptolemy Evergetes began. This prince was not gifted like his father, with warlike virtues, too often necessary for the founding of empires. Nature had endowed him with a weak sickly constitution that did not admit of his enduring the fatigues of war which he always entrusted to his generals. But if Philadelphus had not the valor and genius of Soter, we see at least from all that antiquity has transmitted to us concerning him, that he was amply gifted with qualities which preserved, extended and improved the states of his dominion. Under him the Egyptian empire maintained the political rank that it owed to its founder. His generals made it respected by foreign powers, while a peace rarely broken, and a wise administration raised to the highest degree its domestic prosperity. Science and literature, encouraged by this prince shone forth with brilliant splendor; commerce, protected and facilitated extended its benefits everywhere; new cities sprang up in all parts of the kingdom; fortresses were erected to defend its approaches, &c.

"A prince as eager for discoveries and knowledge as was Philadelphus, ought to love learning; his name is cited with honor among those princes and rulers who accorded the highest and most noble protection to the learned, and history can only reproach him with the severity which he visited upon the illustrious Demetrius of Phaleria. Under the reign of Philadelphus, the library of Alexandria, founded by his father, was completed. He spared neither research nor expense to collect together an immense quantity of literary monuments that he purchased or procured to be copied in the most distant countries. It was under his reign, if we may believe a very ancient and widespread tradition, that the first version of the sacred books was executed in the Greek tongue. It was not only by collecting a multitude of books at great expense, that the king of Egypt manifested his love for learning; his munificence was not less

signally displayed in favor of the learned and all who were distinguished either for merit or eminent talents. He sought them everywhere, and throngs of poets, savans and philosophers came to his court from all parts of Greece."

[By those historical outlines of the history of the mortal career of Ptolemy Philadelphus, it may be seen how closely they conform to the suggestions of the communication purporting to come from him. When it is understood that neither Mr. James, the medium, or ourself had any knowledge whatever of the history of that king beyond the fact that he reigned in Egypt at some period of history, the communication would seem to settle a disputed question as to whether Demetrius was really the keeper of the Alexandrian library under Ptolemy Philadelphus, a fact that has been strongly questioned. Be this as it may, it is most strange that such communications should come in the manner they do, if not from the intelligences they purport to come from.—Ed.]

FATHER BERNIER.

GOOD DAY, SIR:—I was a French monk of the Order of Jesus. My name was Peter Bernier. I died in Paris in 1487, A. D. I helped to translate the Bible into French. The time was when I could have plunged a dagger into the heart of any person who would have attempted to have invalidate a single text of that book. I still feel somewhat the weight of my oath of obligation to the Order of Jesus. But, sir, many years have come and gone since I departed from the mortal life; and what have I to give you to-day concerning my experiences as a spirit? Truth compels me to admit that I have been following a phantom—grasping nothing. Therefore I here say that, from this day forth forever, I will champion truth and not religion. I wish I could have broken these fetters long ago, but it has taken all these years to eradicate the mortal impressions stamped upon my immortal spirit. I have realized the fulfillment of nothing that was promised by my religion. I realized only a week ago (think of that!) the way to proceed to obtain truth and pure spirituality; and it is astonishing to me how it escaped me so long. But the way to pure happiness is beautiful on account of its simplicity. All you have to do to obtain true light, either as a spirit or mortal, is to act up to the light of your own reason. I would say also to all my brother Jesuits, you will find in the spirit-world the truth of what I communicate to you to-day. It is not in your zeal as propagandists, but in your zeal for opening the way for truth in relation to every subject that interests the human mind that you will near your happiness. Pursue the latter course and your spiritual redemption is sure.

ARNOLD OF BRESCIA.

SIR:—I am glad to get here. What I am about to say to you is the truth as I realize it as a spirit. Sir, I was a Catholic and a monk, in the middle ages; but when I saw the ignorance and licentiousness of the clergy I inveighed against them, and for doing this I was hunted to death. I do not claim that I was, as a mortal, or that I am now, as a spirit, perfectly pure; but I do claim, as a man and a spirit, that I never intentionally wronged a human being. Finally, in disguise, I arrived at Rome about A. D. 1153, and there undertook a kind of reformation. At first it seemed likely to be a success, but they soon felt that I had obtained too much power. Without any trial whatever—dragged before a secret conclave of priests—I was thrown into a dungeon cell, and laid there about a year. While in dungeon I received the light of centuries—just what you are receiving here to-day—the base and summit of every religion—spirit communion. All through those dark hours I was sustained by these bright messengers, and was instructed by them in the true philosophy of the spirit-life, and felt overjoyed when my imprisonment came to an end. I was burned by those priests, and their enmity was so great that they threw the ashes of my body into the Tiber, saying, "So be it to all heretics." Whilst I now, in spirit, live in light and happiness, those persecuting priests are chanting their masses and passing their lives in dull, dry monotony. I am not revenged, and would fain do them good, but there is an impenetrable wall between myself and them. That wall is bigotry, and until they take it away and replace it with love and a desire for truth, I have no power to help them. You may sign me,

ARNOLD OF BRESCIA.

[We find the following account of Arnold by the *Nouvelle Biographie Generale*, which we translate, in order that the reader may know something of the man whose spirit, after more than seven hundred years, returns to communicate with mortals.—Ed.]

"Arnold, or Arnaldo, of Brescia—in Latin, *Arnaldus, Arnolphus, Arnolphus Brisenensis*—a celebrated philosopher and theologian, born at Brescia, in Italy, towards the commencement of the twelfth century, was killed in 1155. He went to France at an early age, and was there a pupil of Abelard, under whom he made great progress in scholastic philosophy. He was mentally gifted and possessed of a natural eloquence that art and labor completely developed. On his return to Italy he embraced the monastic state and devoted himself to preaching. Corruption then was at its height, among all classes, and particularly among the clergy, as all contemporaneous monuments attest, even the writings of Saint Bernard. This general corruption necessarily inflamed the zeal of all benevolent and ardent minds, and it was attacked with vigor in the Oriental Church as well as in the Western Church. Arnold of Brescia distinguished himself in this struggle by his earnestness and persistence; either he felt more keenly than did others the odium of their dissoluteness, or he was incited by a desire to make a reputation and a name. He at first only attacked the abuses of the clergy in the uses they made of their vast property; but soon he maintained that the clergy could not be the proprietors of landed estate, and that they were not rightfully permitted to ally spiritual functions with purely temporal dignities. This doctrine found supporters among the great as well as the common people. They became aroused, and a revolt against the Bishop of Brescia was the result of the popular fermentation. The clergy became incensed and preferred accusations to the Council of Lateran, which was held in 1139. Pope Innocent II. disapproved of the excess of the censure of Arnold, but he proscribed his doctrine, that Otho of Frisingen resumed in these words: 'There is no safety to be expected from ecclesiastics who have the ownership of property, neither for the bishops who possess seigniories nor from the monks who have lands; all these things belong to the princes, and the use of them ought not to be given to the laity.' Arnold, banished from Italy, took refuge at Zurich, where he

continued his teaching. It appears, from a letter of Saint Bernard, that he was in France towards 1140, where he disputed with his old preceptor, Peter Abelard. Meantime he maintained so powerful a party at Rome that he caused a commotion to burst forth there at the end of the pontificate of Innocent II. The Romans, wishing to force the Pope to be content with tithes and offerings, assembled at the capitol and re-established the senate. In 1144 they added patrician honors to senators, and gave this dignity to Jordain, son of Peter of Leon, whom they regarded as their sovereign. The revolt extended at the death of Lucius II., in 1145. The Romans wished to constrain his successor, Eugene III., to confirm the establishment of the senate. This pontiff refused to do so, and left Rome. Arnold entered the city during his absence, inflamed the enthusiasm of the seditions, and induced them to abolish the prefecture, to recognize the patriciate, and to devastate the property of ecclesiastics and even of the churches. In the month of December, of the same year, Eugene returned to Rome, after having subdued the rebels, excommunicated Jordain, and re-established the prefect. Adrian IV., successor of Anastasius IV., in 1154, either more courageous than his predecessors, or more favored by circumstances, anathematized Arnold and his adherents, some of the most zealous of whom mortally wounded Gerard, cardinal priest of St. Pudencia, and placed an interdict over the city of Rome until this audacious monk was driven out. The frightened Romans expelled Arnold and the Arnaldists, who withdrew into Tuscany, and there continued to declaim, to the applause of the people, who regarded the innovator as a prophet. The following year the pope obtained from the king of the Romans, Frederick I., a warrant for the punishment of Arnold, who had been captured by the Cardinal of Saint Nicholas, and who had been forcibly rescued from the latter by the Viscount of Campagna. Indeed, by the order of the prefect of Rome, Arnold was crucified and his body burned. His ashes were thrown into the Tiber, so that his disciples could not venerate them as relics.

"The character of this personage has come down to us much disfigured by the prejudices of historians. That which is certain is that even his most pronounced adversaries accord him remarkable eloquence, and raise no question as to his pure and austere habits. 'It might be wished,' said Saint Bernard, 'that his doctrine was as sound as his life. If you knew this man! he neither eat nor drank; like the devil, he only thirsted for the blood of souls.' This shows that Arnold had not attempted to impeach the dogmas of the Church. He only wished to reform the abuses of the power and discipline of the clergy. Baronius has also, with reason, called him the patriarch of political heretics."

[Apart from the remarkable concurrence of the communication and the history of Arnold of Brescia is the fact, not mentioned in his biography, that he was imprisoned in a dungeon for a year before his execution, where he held communion with spirits, and was not only consoled by that fact, but hailed his terrible death with joyous enthusiasm. The biographer says he was crucified before being burned. We do not think that was correct, or it would have been mentioned by the spirit. We do not believe that Arnold's greatest offence was political. It was that he was a medium, and was regarded by those who heard him preach as a prophet. Had it not been that he was a medium, and saw and conversed with spirits, and was regarded as a prophet; the mighty Church of Rome would not have so feared his ashes as to throw them into the Tiber. That puerile act was impotent to conceal the great secret of his labors, for Arnold, after seven hundred years, comes back and proclaims the secret of his power. Is it any wonder that the Christian clergy—Catholic and Protestant—tremble at the spiritual unveiling of their hideous idols? Better by far, gentlemen, to flee from the errors you have been teaching and allow truth to take their place. Unless you do, your reckoning will be fearful. The time was when you might have erred blindly; you cannot do so any more if you will only open your eyes.—Ed.]

JULIA O'CONNOR.

GOOD DAY, SIR:—If my old man was not so strong in his religion, there might be some chance of his reading what I am saying to-day; but he would think that it was the devil's own work entirely and he would not be after paying much heed to it. I am only about three months gone, and I would like to comfort the old man and the children, by coming back to them. And faith I can tell you very little about the kind of place I am in, in spirit, but Father Finnegan tells me it'll be all right as soon as my sins are purged away. I'll try to come again to send a word to Davy, that's the old man's name, when I know more about the country I am in. Julia O'Conner, of Hyde Park, near Seranton, this State. I feel this will be a comfort to me.

ERASTUS BRIGHAM BIGELOW.

GOOD AFTERNOON, SIR:—When I was here I was an inventor and carpet manufacturer near Boston, Mass. I was a busy man and lived a busy life. In fact, I was so busy with my mortal affairs that I had not time to attend to spiritual matters. I found upon my entrance into the after-life all the elements that constitute society here, with this difference, that you need not be deceived as a spirit unless you desire to be deceived. In fact, you can get light rapidly enough if your desires lead you that way. I am a seeker for truth. As in my mortal-life I was always ready to adopt anything new in my business; so, as a spirit, I am willing to adopt anything that will lead me to perfect happiness. I cannot say I will obtain this, but I will make a grand effort toward it. I want to do all the good I can to mortals and spirits, as that is the first step towards the happiness I seek. I intend, whenever I can see any good to be accomplished by it, to use this great gateway between the spirit and the mortal-life. I would say to my relatives, friends and acquaintances; whatever your religious views may be, try to make each other happy here and you will certainly be happy hereafter.

ERASTUS BRIGHAM BIGELOW,
Boston, Mass.

NORMAN DEAN.

GOOD DAY, SIR:—I have not been long in spirit. I thought, when here, more deeply in relation to a life beyond the grave than most people would give me credit for; for I was very busily employed when here. I do not come here to-day particularly to send word to my friends. I simply come to show them how they can converse with me through mediums if they desire to do so. I want to convince them that the gate between the spirit-world and earth is wide open. Neither do I want

to converse on my private affairs to have them made public, but if any of my friends wish tests from me let them go to some medium and I will watch their movements from my spirit position and will be there to meet them. I had an extensive acquaintance at New Hope, Bucks county, Pa., where I was well-known as the postmaster, Norman Dean. If this communication induces any to investigate this great truth, I am amply paid for coming here.

To the Point.

To the Editor of Mind and Matter:

I have been reading in your paper an article entitled "How Mediums Suffer from the Ignorance of Others," from the pen of Dr. Van Numee, and I cannot refrain from saying God bless this brother for his outspoken sympathy! I am not a medium, and never may be; this lies with the spirit friends if they need me and can use me, I am theirs in any capacity to which they can adapt me; but whether I am used in the field or not, my heartiest sympathy goes with the medium. I look upon those who have given themselves to convey beautiful words of cheer and encouragement to me from my loved ones; I look upon them as a part of the great overruling dispensation of good, standing between the two worlds, sacrificing self for the good of humanity, and co-operating with the angelic host to develop man to live a beautiful life forevermore. Should not this sacrifice demand our sympathy, our rapport and our homage?

The more I look upon this matter the more I am inclined to be enthusiastic, and the more is my righteous indignation aroused against those who dare to speak evil of a medium.

There is some excuse for those who know nothing about Spiritualism, or the laws that govern the medium, but when a Spiritualist who believes in spirit communications and knows the liability of the medium to the psychological influences of obsessing spirits, and the utter helplessness that governs him under any and all circumstances, I say the person that can be so base as to cast a blight or word upon the medium, deserves no re-spite, no mercy, but should be branded an inhuman wretch by a mark that will follow him until he repents.

Perhaps your readers who know me as an investigator, standing in the background only a few weeks since, may deem this strong language from me; but to such I would say, I have been investigating Spiritualism with open eyes; not carried hither and thither by a simple impulse, but eyes have I to see, and ears have I to hear; and I do not intend the contrary shall ever be applied to me; and from the hour that Spiritualism was laid before me, by perhaps the most injured medium of all the land (Mr. James A. Bliss), I have been looking at it with intelligent purpose; and I am no longer an investigator, but a believer; looking forward and upward, to heights and depths, that the mind of to-day is unable to grasp. I look upon the mediums as the saviors of the world, and I would enjoin upon every medium to weigh well the grand work to which he is called; to my mind, the medium should lead a pure and beautiful life; his sensitiveness should lift him above the gross things of life, aye, even above the lower spheres of spirit-life; and lift the standard of communications to an elevated platform, to lead the mind of humanity to high and holy living and aspirations; and, methinks, according to the law of affinities, that as the medium progresses to a higher moral standard, his guides must also advance or give up the control to those who are capable of guiding, and in turn if the guides of the medium are progressive spirits, the medium will leave farther and farther behind him the gross and common things of life, and live upon a plane that cannot fail to render Spiritualism attractive and impressive to the masses; I believe we have many such mediums to-day; but buffeted and spit upon as they are, even in the house of their friends (so-called) can we wonder that they shrink within themselves and fail to bloom? They are but human, they are tender and susceptible to insult, and you, my friends, who profess to love the cause you have espoused should your eye rest upon this page, let me warn you to beware how you suppress the medium. Why, I cannot look with the least degree of toleration upon the Spiritualist who does not uphold, may bless, the medium.

The Christian Church says, "Cast out Christ, and where are your hopes for the future life?" they recognize in Christ the medium between God and man, the Spiritualist should look upon their medium in the same light, the only tangible link that unites the present with the past and future ages; and furthermore, it is my impression the medium should be kept aloof from the wear and tear of life; should be cultivated in an atmosphere of love, refinement and intellectual pursuits; let such be the rule and the question will soon cease to be asked, Why are the communications from the spirit-world so commonplace?

But, ah, my friends, how different the true situation of the case. The medium is incapacitated for general business and open contact with the skeptical world, whose uncharitable laws would confine him to the lunatic asylum should he chance to become entranced in their presence; hence he is driven to the menial maintenance his mediumship affords him. And many mediums with high and holy purpose are tempted by evil spirits in the trying hour of destitution and persecution to dark deeds for gain, thus bringing upon themselves and the profession the condemnation that properly belongs to those who have suffered the cause to exist that has unavoidably produced such deplorable effects.

I believe the time has now arrived when Spiritualism may triumph, if Spiritualists will allow it. My brothers, my sisters, it is our work. Let us arouse to action, and support and educate (mediumistically) our mediums; and to do this our means must be used where required. Millions of dollars are yearly spent in the orthodox church to support the gospel, to build grand edifices in which to worship. When money is called for every man, woman, and child, gives a portion, and the amount is invariably raised. Is it so among the Spiritualists? I say, "No!" Money does not come by the hardest kind of begging, and in this particular I advise Spiritualists to go and learn of orthodoxy; and the money once obtained, turn about and teach orthodoxy a better use for it than the building of towers and steeples, viz: the giving the medium a higher incentive to mediumship than the simple bread that perisheth; give him a chance to develop his God-given powers, to redeem the perishing world.

Such, my readers, are my impressions of to-day. If I am wrong, let those who have progressed beyond me speak a word to my enlightenment, and I am willing to stand corrected.

Respectfully,
MRS. E. S. CRAIG, M. D.,
Hillside Home, Carversville, Pa.

MIND AND MATTER.

PHILADELPHIA, SATURDAY, MAY 1, M. S. 32.

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ANDREW JACKSON DAVIS.

In the last week's number of the *R.-P. Journal*
Mr. A. J. Davis writes Col. Bundy as follows:

"I am more and more convinced that you have struck the
master key. Honest Spiritualists and all real mediums,
thank God and take courage. You have not feared the op-
position of mistaken and partisan individuals in our ranks;
neither have you, so far as I know, catered to the tenderness
and sentimental weaknesses of either mediums or believers.
But your journalistic course has been right onward! 'First
pure, then peaceful,' has been exemplified by you. And at
what a cost! Before you began the assault you knew that
the hundreds of so-called mediums, together with their thou-
sands of defenders, were strongly entrenched. You knew
that they would combine as one mighty adversary to crush
you out—to suppress your power by starving you out
through the subscription list—but time has shown that 'ever
the right comes uppermost,' for even now, in spite of the
prominence of many of your adversaries, a brilliant and uni-
versal victory is imminent. Your vigorous devotion to the
greatest good to the greatest number of mediums and Spirit-
ualists is about to bear good fruit. With a gallant reckless-
ness of self interest you have day and night struggled to
bring 'Spiritualism pure and proven' triumphantly out of
the storm and tempests of fraud and fanaticism. I have been
all along especially delighted, because in your hostility and
combative assaults you did not give so much as a moment's
thought to your own personal interests as publisher, which
have been incessantly exposed to the incursions of your sur-
rounding adversaries. And now your hard work and your
devotion is about to bear fruit. Spiritualists all over the
country begin to feel better and more hopeful; and the genu-
ine mediums, with the variety of duties to which the people
of the other world have assigned them, respond to the new
invitation. A victory for truth and justice cannot be long
delayed."

In noticing this puerile and sycophantic at-
tempt of Mr. Davis to give a little comfort to
the Benedict Arnold of the Spiritual cause, we do
not want to be understood as regarding it of the
least value, as in any way influencing, for good or
ill, the propagation of Modern Spiritualism. Mr.
Davis has entirely outlived his qualification for
usefulness to the cause in which, in its infancy, he
was so prominent a factor. When, in his vanity,
he was influenced to repudiate his mediumship,
and sought to ignore the spirit-world as behind
the utterances that fell from his lips, he became a
cipher in the solution of the great problems which
Modern Spiritualism has presented to the human
mind. In order to show how that obliteration of
the usefulness of one of the most remarkable me-
diums of modern times was effected, I will here
give an explanation of it from a spirit point of
view. It is a communication from the spirit of
him who was known on earth as Capt. Wm. T.
Hodges, formerly of the Fourth Massachusetts
Cavalry, who was killed in battle while gallantly
leading a charge of unsurpassed brilliancy at the
battle of Five Forks, which ended in the surren-
der of General Lee and the closing of the war.
Capt. Hodges is the controlling head of the band
of guardian spirits attendant on Mr. and Mrs. Jas.
A. Bliss, and is as truthful as a spirit as he was
brave and patriotic as a Union soldier.

On the 26th of January, M. S. 32, he communi-
cated as follows:

"Good Morning:—I well remember when I, as
a soldier for the Union, stood in the presence of
the enemy, that I was on the fighting ground and
in the place to test one's love for his country. At
that time there were friends and enemies at home
—the friends proclaiming aloud the glories of the
Union, urging us to battle by their patriotic ac-
tions—enemies were sending comfort to the other
side. But of this I did not intend to speak."

"I am here to speak of spiritual matters closely
connected with this journal (*MIND AND MATTER*).
I have been selected to control the spirits who as-
sume to do the work of this medium, and who, as
far as I can observe, have stood faithfully by the
work in hand. Now, sir, so much hue and cry
about the phenomena—the cabinet seances—has
been made, that I, as a spirit, interested deeply in
the physical phenomena, feel compelled to utter
my sentiments in regard to that course of pro-
ceeding."

"Physical phenomena! What are they? They
are that ocular demonstration—those positive
manifestations—that make their impression on
the natural senses of mankind. They are positive,
absolute, unquestionable facts to the human or
material senses. Thus I say to you, that in the
cabinet phenomena—in the physical phenomena,
the only means of furnishing the absolute proof
of the truth of Spiritualism to all mankind. I defy
contradiction in this. For this purpose I assumed
control of this band of spirits. Allow me to say
here that physical phenomena are not confined
entirely to the cabinet or dark seances, but they
extend and receive in their open arms the cor-
recting conditions of the body that have been
ruffled and disturbed. I refer to the healing phe-
nomena. These are physical phenomena, and de-
monstrate as positively in their workings, and are
as grand in their development, as the physical
phenomena that appeal to the sense of sight."

"I hardly know how to commence what I came
especially to say. I do not wish at this time to be
called the exposé of anything that appears like
the *Harmonious Philosophy*. I feel a delicacy about
attacking so immaterial a substance—such a moon-
shine device as that. I know and realize the
truth of what I am about to say to you. That the
world has been fed on moonshine and sunshine
long enough you will not deny. When the first
attempt of practical thinking enfranchised honest
spirits, who had laid aside their mortal work in
the immortal life for the good of humanity, an-
other class of spirits, cramped, shrunken, and

shriveled, by selfish desires, by love of authority,
and by the purpose to rule, sought to thwart the
efforts of intelligent and wise spirits, who sought
to produce the first rap that called forth the at-
tention of thinking minds over the whole world."

"I will astonish you, when I say to you that in
the very outburst of the new revelation, those
opposing spirits developed a young man for their
purpose and sought to thwart the movement for
truth, by adding nonsense and absurdity to the
already well-filled feeders on moonshine and sun-
shine; and I charge to-day upon those spirits, the
attempt by lying, to furnish the world a substitute
for the truth, and it has been labelled 'Harmonial
Philosophy.' It is a falsehood from the beginning
to the end and the clairvoyant visions, (do not be
astonished) of this person are the deliberate at-
tempt, upon the part of those spirits to turn the
intelligent and thinking classes away from what
they must regard as nonsense and absurdity. What
are the natural fruits of the 'Harmonial Philoso-
phy'—this very harmonious philosophy? Are they
not pride, Pharisaism, love of power, love of au-
thority, a determination to oppress all who do not
believe as I teach—the infallibility of the seer;
and the right to dictate by spirits who could
never rule themselves. These are the fruits
of this very harmonious philosophy."

"We who have attempted to return to earth-
life to give you at least one ray of light through
your physical senses have been denominated
Diakka, diabolical spirits and heaven knows what.
But dear friends, spirits came rapping at Hydes-
ville, and they still rap, and they will continue to
rap until the 'Harmonial Philosophy' has been
rapped into the position in which it properly
belongs—that is into the keeping of the Catholic
priesthood in spirit-life."

"What are the natural fruits of the 'diabolical
Spiritualists'—of the diabolical phenomena? A
foot planted on a rock. That rock is Truth. That
foot is planted so firmly that none can lift it.
Charity, love, sympathy—a desire to enlighten
humanity—a love of freedom—a will that all shall
be free—a desire to be humble, a good Samaritan
—an unselfish soul giving light to those in dark-
ness—the defenders of the oppressed and per-
secuted mediums."

"Choose ye; oh! Spiritualists which ye will
serve; the living Truth of the Omnipotent, Om-
nipresent and Omniscent being; or the bubble
thrown out into space to bewilder your imagina-
tions. I have spoken on this question dispa-
sionately."

WILLIAM T. HODGES.

The significance of that communication is ap-
parent in the development of recent events. A
little more than a year ago, a movement was set
on foot by such spiritual media as A. J. Davis,
Hudson Tuttle, John C. Bundy, Lyman C. Howe,
C. O. Poole, and others; to switch the spiritual
movement off on the track of the "Harmonial
Philosophy." Mr. Davis with his characteristic
vanity, announced the utter demoralization of
Spiritualism, designating it a house divided against
itself, and predicted its ruin, unless it resolved
itself into the "Harmonial Philosophy," of which
he was the grand head centre. Mr. Poole was
delegated by the plotters to lure Luther Colby into
this scheme of the spirit enemies of Spiritualism
to destroy it. Mr. Colby, himself a medium, but
attended and guarded by friendly spirits, at once
sensed the aim and object of the plotters, and
being a true Spiritualist, refused to have anything
to do with this contemplated treachery. Mr.
Colby and the *Banner of Light*, were for months
assailed and misrepresented, through the Jesuit or-
gan of the Harmonial Philosophy junta, the *R.-P.
Journal*; and were forced, by fear of their assailants,
to remain in incomprehensible silence. It required
only a public explanation of what was going on,
to settle the fate of the "Harmonial Philosophy"
scheme to destroy modern Spiritualism. That
explanation we made through *MIND AND MATTER*,
and it has been lifeless ever since. That Mr. Davis
is himself, not as utterly done for, as his mediumistic
hobby, is owing solely to the spirit enemies of
Spiritualism, whose facile and willing instrument
he has been, and who cannot well keep up their
deception and falsehood without him; he being
the most perfect instrument for their use that
they have ever found. That under the psycho-
logical influence of the untruthful spirits who
have, for thirty-five years, made use of his organ-
ism to oppose Modern Spiritualism, Mr. Davis
should see in Col. Bundy, the journalistic mouth-
piece of his obsessing controls, an honest Spirit-
ualist, is as natural as that the psychic subject of a
mortal operator should see and realize the most
absurd and delusive things.

Let us note a few of the vagaries with which
Mr. Davis's irresponsible mind seems possessed.
He says to Col. Bundy, "I am more and more
convinced you have struck the master key. Hon-
est Spiritualists and all real mediums." Does that
not remind you of "Honest Iago"? It does our-
self. What does such an empty use of words im-
ply, if not the hopeless condition of Mr. Davis's
subservience to deceiving spirits? Can there be
such a person as a dishonest Spiritualist? We
cannot see how; for if a Spiritualist and dishonest,
he is a dishonest man, not a dishonest Spiritualist.
Can Mr. Davis or his deceiving guides deny that?
Again, can there be such a person as an *unreal*
medium? If not, what does Mr. Davis mean, by
intimating that there can be such mediums. If a
medium is a medium at all, he or she can be no-
thing but a *real* medium. Spiritualists and spir-
itual mediums may be untruthful, selfish, and un-
reliable men and women, but they cannot be dis-
honest Spiritualists and unreal mediums. There-
fore, that keynote about which the *R.-P. Journal* has
been keeping up such a din to the psychologized
ear of Mr. Davis, is simply the nonsensical vagary
of his spirit operators suggesting.

The next wise saw of this most eccentric psychic
subject is as follows: "But your journalistic course
has been right onward! 'First pure, then peace-
ful,' has been exemplified by you." Prof. Carpen-
ter, look to your laurels. The most phantastic

vagaries of your best subjects are put in the shade
by Mr. Davis's perfect infatuation with the sug-
gestions of his spirit controls. What is it that
makes Col. Bundy the exemplification of purity in
the sight of Mr. Davis? Is it the criminal way in
which he came into control of the *Journal*?—the
assassination of his wife's father, the result of a
deliberate plot on the part of bigoted sectarian
enemies, both in spirit life and on earth, to place
the *Journal* under his (Col. Bundy's) control—the
suppression of a will that would have prevented
Col. Bundy from ever perverting that spiritual
publication to the service of the enemies of Spirit-
ualism—the wholesale and systematic slandering
of Spiritualists and mediums who would not bow
to his supercilious arrogance—the disgusting cant
and hypocrisy with which he has so poorly con-
cealed the treason to truth which he sold himself
to the Jesuits to execute? This man, whose whole
public course shows him to be a reeking mass of
moral corruption, is seen by Mr. Davis in his
psychologized state as the exemplification of
purity! Could anything be more absurd? But
that is not all, Mr. Davis sees in Col. Bundy the
exemplification of peace! Let us see about that.
Who has forgotten the perfectly vile and recklessly
malicious manner in which Col. John C. Bundy,
exhausted his dishonest and untruthful ingenuity
in aiding the Jesuit conspirators to effect the ruin
of Mr. and Mrs. James A. Bliss, in the Summer
and autumn of M. S. 30? Who has forgotten the
vile falsehoods and slanders that he published
against Thomas R. Hazard and ourself for defend-
ing those mediums against their combined assail-
ants? Who has forgotten his abominable assaults
made upon Luther Colby and the *Banner of Light*,
which were encouraged by the craven fear and
silence of the latter? Who will forget Col. Bundy's
basely dishonest attacks upon Mr. and Mrs. Holmes,
Mrs. Hull, Mrs. Pickering, Mr. Mott, Messrs. Bas-
tian and Taylor, Mrs. Richmond, Mrs. Stewart,
Miss Morgan, Messrs. Pence, Hook and Conner,
without so much as a color of excuse or justifica-
tion of his abominable conduct. In all those cases
he was found associated with those who are noto-
rious for their malevolent hatred of Spiritualists
and mediums. Every one of those assailed per-
sons stand to-day among the first and foremost
active and faithful friends of Spiritualism, un-
scathed by the plots and falsehoods with which
Col. Bundy and his Jesuit associates sought to
overwhelm them. And now forsooth because Col.
Bundy has been made to confront his villainous
conduct, and has been compelled to stand in mute
consternation before it, unable to speak a word in
his defence, Mr. Davis is set to piping the cry,
"Behold the prince of peace." But the most
amusing vagary that Mr. Davis exemplified in his
psychic antics is that he sees in *MIND AND MATTER*,
a host of adversaries when he says: "For even
now in spite of the prominence of many of your
adversaries, a brilliant and universal victory is
imminent." We have looked around to see some
of those prominent adversaries of Col. Bundy, but
we fail to see them on the earth-plane, and there-
fore conclude they must be spirit adversaries, over
whom that "brilliant and universal victory is im-
minent." Its imminency and brilliancy and vic-
toriousness, are all but the psychic vagaries of this
subject of the spirit enemies of Spiritualism.

Mr. Davis performs his part well when he says
to Col. Bundy: "Your vigorous devotion to the
greatest good to the greatest number of mediums
and Spiritualists is about bearing good fruit." He
says everything the opposite of truth under the
malign influences he has so long served. Colonel
Bundy's course speaks in thunder tones the fact
that he is the most insidious and implacable ene-
my of mediums, and that no good fruit can come
from such abominable hypocrisy. To show that
this is so, read this wholesale stab at mediums in
the next paragraph of Mr. Davis's letter. He
says:

"An intellectual interest in the facts of ordinary me-
diumship is not widening. Best phenomena only are
in demand. People are weary, possibly disgusted,
with mere cabinet puzzles. Even the exhibition
rooms of the 'exposers' attract few of our citizens."
Did such a sneer as that at the God-sent work of
the spirit benefactors of humanity ever come from
the unpsychologized brain of an honest Spiritual-
ist? Is it true that interest will ever be lost in
manifestations of spirit return that enables mor-
tals to hold communication with their loved ones
in spirit-life? It is impossible that this should be
so until human affections are obliterated from the
human soul. But what are "best phenomena?"
Will Mr. Davis's spirit psychologizers please ex-
plain? We regard all spiritual phenomena as
most valuable whether they are the best or worst,
as all are necessary to a full understanding of Spirit-
ualism—the most important subject that was
ever presented for human thought.

But why pursue this use of Mr. Davis, by the
spirit enemies of Spiritualism, to stiffen the weak
and trembling knees of Col. Bundy, the convicted
traitor to Spiritualism. In every word and line
dictated or suggested by them to Mr. Davis we see
the same Jesuitical trail that has for centuries
kept back the light of Spiritualism from mankind.
They know the desperate straights to which they
and their tool, Col. Bundy, have been driven by
the spirit friends of truth, and thus seek to gain a
little delay before the inevitable and overwhelm-
ing defeat that awaits them. It is of no use, ye
selfish, intriguing foes of humanity. Light and
truth will prevail over all your opposition to them.
The hour of victory is certainly near, but not for
you.

A NEW SCHEME TO SUBVERT SPIRITUALISM.

Those of our readers who have followed closely
the course we have been pursuing in keeping the
closest watch upon the movements of those who
were seeking to control the spiritual movement
will have observed the indications that some con-
certed movement was contemplated that would
give a new direction to that movement that
would antagonize the work of beneficent spirits
in seeking the destruction of the prevailing igno-
rance, superstition and selfishness of humanity.
It will be remembered that we last week called
public attention to certain expressions used by
Dr. S. B. Brittan, the self-styled Editor-at-Large,
that indicated some contemplated attempt to sec-
tarianize Modern Spiritualism. All this vigilance
on our part was the result of constant reminders
for the past six months, through several mediums,
that such a movement was in contemplation, and
that the attempt to execute that scheme would
imperil the work of the spirit-world, as it had not
been imperilled since the latter opened direct
communication with the people of earth, through
their chosen media. The fulfillment of the oft
repeated prediction is no longer a question, and
the meaning of Dr. Brittan's language which we
last week commented upon can no longer be mis-
understood. Mr. Andrew Jackson Davis who in
this matter may be well believed, as he repeats
only what has been told him by those concerned
in the scheme to usurp the control of the spiritual
movement, in the last number of the *R.-P. Journal*
says:

"Something of importance, (so I am told) is transpiring.
Leading minds in Spiritualism in New York and elsewhere
seen deeply impressed that it is time to 'give form' to that
which for so long a time has been 'void.' Who these leading
gentlemen are, has not come to my knowledge. But I learn
definitely, that Prof. S. B. Brittan, Prof. Kiddle, Prof.
Buchanan, Judge Cross, Charles Partridge, Henry J. Newton,
and others moved by kindred convictions, have been and are
now at work perfecting a Constitution, By-laws, etc., which may
possibly serve to bring order out of chaos. You remember that,
some two years ago, I called attention in your columns to
the desirableness of an organization, with more than one
phase, over each form of which a certain well qualified gen-
tlemen might with great propriety be called upon to preside.
For I doubt when they once begin to organize, whether one
common name and one rationalistic purpose will satisfy the
large majority of one-proprietors which begin to order under
the wings of Christian Spiritualism. This drift of all thought-
ful Spiritualists—especially the influential leaders before
mentioned—is undoubtedly toward creating sentimental
Christianism. How all this is to subvert the greater Spirit-
ualization and liberalization of mankind, is more than I can
comprehend. You will therefore, now and always find me
outside of the party lines. The ways of wisdom, if we can
find them, will be ways of pleasantness."

We have italicized the most significant portions
of Mr. Davis's disclosure of this scheme to sec-
tarianize Spiritualism or failing in that to destroy it.
The whole scheme is without foundation or ex-
cuse. The pretence that Spiritualism is 'void' and
without 'form' is the most hollow that was ever
set up to conceal a scheme set on foot for personal
aggrandizement and selfish ambition. What is
Spiritualism? It is nothing more nor less than
communion between spirits and mortals. To say
that it is or has been without 'form' and 'void,' is
as irrational as it is untrue; for since the first in-
telligible rap at Hydesville down to the present
hour, Modern Spiritualism has been one contin-
uous and ever extending manifestation of a natural
law, the scope of which is universal in its opera-
tion. But even if it was not the manifestation of
natural law, how can mortals "give form" to that
which is naturally without "form and void?" By
constitutions, by-laws and preadantic officials, as
Mr. Davis assures us is being attempted in the city
of New York? The idea would disgrace the in-
mates of Bedlam. We know that such preposter-
ous schemes have been entered upon in all the
ages of the past and that owing to the ignorance,
superstition and selfishness of unenlightened hu-
manity they have succeeded in arresting the just
and rightful operation of natural laws; but it was
not by Constitutions and By-Laws, but by declara-
tions of faith in violated natural laws—the formu-
lation of creeds to render such violation of natural
laws effective—and ecclesiastical appliances to
perpetuate this insane folly.

But when those things were possible the spirit
world had not flooded the earth with the light of
spiritual truth. In the movement which Dr. Brit-
tan, Prof. Kiddle, Dr. Buchanan and others are
about to attempt, we see a declaration of war
against those spirit intelligences who not only
originated Modern Spiritualism, but who have
borne it forward with resistless power to a point
that threatens the utter ruin of the organizations
that have for thousands of years rendered their
great work possible. At such an hour as this the
organized and banded spirit enemies of Spiritual-
ism find men of distinction and influence who,
insane with ambition to rival the Christian priest-
hood, are willing to become the supple tools of the
priestly enemies of Spiritualism, in attempting to
drag the teachings of Spiritualism in the mire and
filth of worldly selfishness.

Spiritualists, arouse, awake. The enemy have
found means to corrupt those whom you supposed
were faithfully guarding the citadel of Spiritualism
and we know not how far the treason has spread.
As a true and faithful sentinel on guard of the
magazine we fire this warning shot. If you will
respond promptly to the signal, it may not yet be
too late to save that citadel, that last refuge, of
truth from falling into the hands of the enemies
of humanity. Spiritualists, sound the signal of
alarm all along the line, for the cause you desire
to aid is beset by selfishness without and within.

We know there is but one course by which to
save truth from those who would shut it out from
humanity, and allow Spiritualism to fulfil its
mission. It must be controlled and governed by
the spirit intelligences who conceived and have thus
far executed that inappreciable enterprise. That
they may so govern and control that mission, they

must not be obstructed or interfered with by presumptions mortals who cannot comprehend how the first spiritual manifestation is produced. To prevent such interference, protest against all attempts to sectarianize Spiritualism, and especially against this New York attempt to Christianize that which cannot be Christianized. Modern Spiritualism is naked truth, and he who would lay his impious hands upon her, to hide her charms from the public eye by the faded, tawdry and ragged vestments of effete ecclesiasticism, is her meanest and most despicable foe. Hands off, every one of you. Your presence where she is, is enough for her to bear, without the contamination of your selfish garbs.

The time predicted, during the last three years, when Spiritualism was to fight its final battle for a place on earth, has come, and its deadliest foes are those "non-progressives," to whom Mr. Davis refers, "which begin to enter under the wings of Christian Spiritualism." We think a more appropriate designation of those persons would be the spies and traitors who, in the disguise of Christian Spiritualists, seek to subvert the cause they pretend to defend. We know, and all may know, if they desire to do so, that it is the settled purpose of the Catholic hierarchy, both in spirit and on earth, who have always known that Spiritualism was true, to suppress all knowledge of that fact, if they could. Failing in that, they have in every possible way, sought to prepare to control it and bring it within the domination of the Catholic church. We strongly suspect that these wily foes of truth and their fellow-men are at the bottom or back of this attempt to Christianize Spiritualism. We know that they have set on foot the "God-in-the-Constitution" movement, and the Protestant Christians, through that Jesuitical organization known as the Young Men's Christian Association, have been working to their hand. These selfish zealots are too stupid to see that, if they could get God into the Constitution, that some one would have to rule and speak for God in the management of his godly affairs in this land dedicated to religious freedom. Now as no heretical Protestant mouth-piece of God would be tolerated by the vast compact host of the Roman Catholic Church, the national priestly office would necessarily fall to some viceregent of the "scarlet woman" of Rome. That would be the inevitable result, or a bloody intestine war, in which God, the Constitution, the Papacy and Protestantism would be obliterated from the land.

Now, in like manner, should Professors Brittan, Kiddle and Buchanan, and their associates, succeed in Christianizing Spiritualism, or in perverting its positive naturalism into "sentimental Christianity," as Mr. Davis designates their intention; what could possibly be the result other than that the Catholic Church would work its way, through its Jesuit spies, into the control of Spiritualism so far as it was recognized as a Christian movement? We will await the development of this plot with impatience and sleepless vigilance, for we know that it has nothing in it that will bear the light of faithful criticism. Let it come, gentlemen, the sooner the better, for it is very evident that you will grow no wiser until you feel the lash of indignant justice. We have no fear of the ultimate result of your attempt to saddle yourselves on the back of Spiritualism. It is not only a spiritual, but a spirited animal, and we shall be very much mistaken if it does not fall to our lot to drag you out of the sectarian slough in which you will be lured. If you come out of your oozy resting place sadly begrimed, do not say we did not give you timely warning.

All that we know at present is that the New York mountain is in labor, and that the Accouchers are Professors Brittan, Kiddle and Buchanan. Should it turn out a *ridiculus mus*, it would be a happy ending of what portends an earthquake. New York mountain, hurry up matters, and let us know just what you are about. Prof. Brittan has given it the pre-natal name of the "New Religion," and says it is taking shape in New York—just what shape he does not say. We fear, from his reticence on that point, that he is not very proud of the infant he has aided to bring forth. As he speaks of Mrs. Brigham as the "Evangelist of the New Religion," it is presumable that that distinguished lady medium has been engaged to wet-nurse this New York mountain bantling. If Mrs. Brigham will take a friend's advice, she will throw up the engagement and stand any damages she may incur for a breach of contract. If this straining and groaning goes on much longer something must give way, and who knows who may get badly hurt? We don't want to see that, if it can be avoided, and therefore hope that you will all make less noise and do something at once.

PROF. CARPENTER, the well-known psychologist, has been drawing large audiences in the Eleventh Street Opera House, with his experiments in mesmerism. He holds a remarkable control over his subjects, and generally ends the exhibition by selecting one among the many subjects upon his platform and opening their eyes to observe scenes in the spirit-world, or to use the words of the professors, "I will open your eyes to see those that you have thought were dead; they come to you again to bless and comfort you." When this occurs there is a death-like stillness in the audience, and the impression made by this experiment is lasting and most convincing to skeptics.

D. M. BENNETT.

By the time this number of MIND AND MATTER reaches our readers, Mr. D. M. Bennett, the able, fearless and devoted editor of the *Truth Seeker*, will be again at liberty after an imprisonment of thirteen months in the Albany Penitentiary. Mr. Bennett was subjected to that most unjust punishment, in a land where liberty of speech and of the press are the chartered rights of every citizen, for the simple legal act of having sent through the United States mails, a copy of a book entitled "Cupid's Yokes," written and published by Mr. E. C. Heywood, deprecating some of the evils which attend prevailing marriage relations and suggesting remedies for those evils. Neither the subject, nor the treatment of that subject by Mr. Heywood, were such as were in the least calculated to incite to lewdness and immorality. On the contrary they were the reverse, and if understood in their only proper sense, were well calculated to promote all that is desirable in the true conjugal relations of the sexes. Whether the means recommended to secure the general ends of the publication were wise or otherwise, is a matter about which men and women naturally differ, as they have a right to do. We frankly confess that we do not think the time has yet come when it would be safe to resort to any radical change in our present marriage laws.

For merely sending a copy of that book, in the regular course of a perfectly legitimate business, through the United States mails, on the order of a hired tool of the Young Men's Christian Association, one Anthony Comstock, a name as odious as that of Judas, Mr. Bennett was arrested on the false charge that he had violated a law of the United States, and was held to answer therefor. On that false charge a United States grand jury of Christian men, found an indictment against Mr. Bennett, and he was arraigned before a Christian judge named Benedict, and tried by a traverse jury of Christians. By proceedings, in the name of law, that would have disgraced a Scroggs or a Jeffries, Judge Benedict had the malicious satisfaction of securing Mr. Bennett's conviction. But knowing that an exhibition of that malice in imposing sentence would defeat a protracted imprisonment of the man he feared and hated; and to appear to be governed by a sense of justice, he made the sentence what it was. If Mr. Bennett was guilty of the offence with which he was charged, the sentence was too light; but being entirely innocent as he was, the sentence was a monstrous outrage.

It was not for any offence against the laws of his country that Mr. Bennett, a man in declining years was tried, condemned and cruelly imprisoned; but because he was editor of the *Truth Seeker*, and through that journal was shattering the tottering edifice of Christianity to its foundation. Is there any one who is fool enough to believe that the prosecution of Mr. Bennett was honest, and in the interest of morality? If so, we would ask him, whether he believes Anthony Comstock ever sent a decoy letter to any other bookseller, to see whether they were mailing "Cupid's Yokes" to customers? We would ask them if they believe any other bookseller could have been convicted and punished for selling Mr. Heywood's book? It is absurd to suppose so. A few more such Christian outrages, and Christianity will become so odious to all lovers of justice and mental freedom that it will be swept from the land of Washington, Jefferson, Franklin, Paine, and the other founders of the religious liberty of this nation.

On the first page of this number we publish an admirable likeness of Mr. Bennett, as he was four years since. We are indebted to Mr. Haskell, the proprietor of the engraving, for the use of it.

We most heartily congratulate Mr. Bennett and his hundreds of thousands of friends, that he is again in the editorial chair, to push on the cause of free and liberal thought, and to carry dismay to the hearts of those who have so deeply wronged him.

AN ENTHUSIASTIC ADMIRER OF COL. BUNDY.

Mrs. H. B. Champion, in a letter published in *R. P. Journal*, of last week, writes to Col. Bundy as follows:

"I shall ever extend the right hand of true fellowship to those whose unflinching adherence to truth compels them to menage and expose to public gaze, all that is fraudulent and untruthful in mediumship. It is too sacred, too holy and too divine to be prostituted to impure and selfish purposes. May your spirit guides ever sustain and strengthen you in your noble work, and assist you in all your endeavors to prune this tree of immortal worth of its cumbersome branches, its fungus growths and foul excrescences, that it may grow more and more perfect from year to year, and may we all live to pluck from its prolific branches the golden fruit of knowledge and truth divine that will fit us all for the mansion of the beatified."

We most respectfully beg leave to ask Mrs. Champion a few questions, which we will gladly have her answer through MIND AND MATTER for the information of our readers: What is there about mediumship that is especially sacred, or holy, or divine? What is there about mediumship that can be prostituted to impure and selfish purposes? In order that Mrs. C. may not misunderstand our questions, we would say that mediumship, as we understand it, is the control of a human organism by some other spirit intelligence than the one to whom it belongs. The medium we understand to be the physical organism thus controlled by an intelligence not its own. We insist that when the spirit or intelligence controlling the mediumistic body is its own, it is not a medium for spirit control and anything that then takes place through it is not what is understood as mediumship. Has Col. Bundy, as you intimate, observed "unflinching

adherence to truth" in his public assaults on Mr. and Mrs. Holmes, Mr. and Mrs. Bliss, Henry C. Gordon, Alfred James, Mrs. Stewart, Miss Morgan, Mr. Mott, Mrs. Pickering, poor Witheford, himself and others? We tell you he has not; and that not one of them is any less honest and truthful than Col. or Mrs. Bundy, on whom you lavish your fulsome encomiums.

What tree is it, which is so loaded with cumbersome branches, fungus growths, and foul excrescences that you have to invoke the aid of Col. Bundy's spirit guides to prune those hideous deformities from it? It is certainly not Spiritualism that is thus disgusting and loathsome. If you will tell us where the unsightly thing is to be found we will apply the mattock of truth, grub it up by the roots and throw the vegetable monster into the furnace of purification. No amount of pruning will ever cause such a tree as that to grow anything but the fruits of sin and death. To expect to gather golden fruits from it is worse than to expect "to gather figs of thistles." Spiritualism is to us a most sightly tree. It has no cumbersome branches, fungus growths and foul excrescences upon it. It is as pure and uncontaminated as truth, and nothing that mortals or undeveloped spirits can do will ever defile it. We know that the Christian enemies of Spiritualism, Catholic and Protestant; and Col. Bundy, who has almost ruined the once influential *Journal* in his efforts to assist them in destroying Spiritualism, have labored to make it appear to be the horrid thing you describe it as being—but why should you, if you are a friend to that truth, seek to make it appear so odious? If Spiritual Pharisees were to seek that kind of purity and goodness and beauty that would satisfy their fastidious tastes, they would find it among the hollow mummeries and and insincere professions of the Christian sects. We wonder that they should ever come near anything so unattractive to them, as Spiritualism in its natural truth and beauty is.

THE "EDITOR-AT-LARGE" SCHEME.

It will be remembered that we have, on several occasions, criticised, with perfect frankness and a plainness of speech that has given offence to friends whose good opinion we value, the so-called "Editor-at-Large" scheme. Our objections thereto were many, chief among which were the following:

First, that there was no person nor class of Spiritualists who were in any way qualified to create such a representative office.

Second, that there was no person who could properly fill such a representative office even if created.

Third, that there was no need of such a representative office, even if there was any one person pre-eminently qualified for such a representative office.

Fourth, that on those grounds nothing but mischief could result from an attempt to create a representative office, such as that of Spiritual Editor-at-Large implied, which was as impracticable as it was unnecessary.

Each of those points we fortified with what we deemed ample demonstration of their correctness. When, notwithstanding, we found that the *Banner of Light* and Prof. Brittan were determined to saddle the cause of Spiritualism with the inevitable fizzle that this scheme must result in, we denounced it as a scheme to obtain money under false pretences; and we called upon them to show that we had done them any injustice. The next number of the *Banner of Light* contained an editorial notice that they would soon begin to publish the evidence that Prof. Brittan had done something in his capacity of Editor-at-Large. We looked for the fulfilment of this promise in last week's *Banner*, but were disappointed. We, this morning, have had sent to us, by some person unknown, two newspapers containing letters from Prof. Brittan, which we have read with becoming interest. The first of these newspapers is the *Boston Herald*, of February 28th last. The letter is headed "Modern Spiritualism. What It Comprehends, as Viewed by Dr. S. B. Brittan. Can a Spiritualist Deny the Fact of the Supernatural? A Review of Rev. Joseph Cook's Monday Lectures." This letter is addressed to the editor of the *Herald* and is signed simply S. B. Brittan. From these facts it is very evident that Dr. Brittan made no pretence of writing that letter officially as Editor-at-Large, and the editor, if the heading is by him, expressly publishes it as being the views of Dr. Brittan and not the views of any other Spiritualist. All this is most proper and commendable on the part of Dr. Brittan and the editor he addresses. There is one point, however, of this letter which has deeper significance than the mere words express when viewed in the light of quite recent givings out on the part of Dr. Brittan and others. In protesting against Mr. Cook's charge of infidelity as against Spiritualists Dr. B. says:

"It is true that the more numerous class of believers in the facts and philosophy of Spiritualism have not thought it wise to prefix the word Christian to the name, which, in their minds, comprehends all the elements required to formulate a profound and comprehensive science; the essential principles of far-reaching philosophy whose sublime induction extends to other worlds material and spiritual, and embraces all forms of matter, life and mind; together with the moral forces and divine agents which represent all that is most sacred in the great eclectic Religion of the Future which is to comprehend whatever is pure and wise and ennobling in the systems of all ages and countries. A people entertaining such views cannot be infidel, in any sense that implies their rejection of aught that is essentially good and true; and to

stigmatize them as such is to foolishly misrepresent their principles."

Now we want Prof. Brittan to tell us what he knows about that "great eclectic Religion of the Future" which is to comprehend portions of the religious systems of all ages and countries? Is it that Religion which you have announced as taking form in New York and of which Mrs. Nellie T. Brigham is an Evangelist? If so, how do you know it is to be the "Religion of the Future?" Who is to judge what is pure, wise and ennobling in all religious systems, and who is to formulate them into the "Religion of the Future?" Have we not had enough and more than enough of formulated religion in all the past? When and where did a formulated system of religion ever serve any other purpose than to debase and enslave the masses who accepted it, and to corrupt the few who received their exaltation by such man-made devices to pervert the laws of nature and arrest the progress and development of the human race? We want no religion of the past, present, or future, eclectic or special, whole or in part. We do want the God-given Religion of Nature, which no man or set of men has the faintest qualification to formulate in human speech, customs and observances. It is strange that Prof. Brittan, if he possesses the wisdom that some of his admirers claim for him, cannot see this. But to return to the subject matter of this article.

The other letter of Dr. Brittan sent us is published in the *Boston Evening Transcript*. It is addressed to the editor and simply signed S. B. Brittan. It is headed "The Spiritual Controversy." This letter is a criticism of considerable length, of a letter previously published in the *Transcript* from Edwin D. Mead, of Cambridge, Mass. From the extracts of Mr. Mead's letter, cited by Prof. Brittan, we deem that production as wholly unworthy the labored attention which Prof. Brittan bestows upon it. Any one who ever attended a seance where spiritual phenomena occurred, knows that such assertions, inferences and insinuations as those made by Mr. Mead are too absurd for consideration. Those who will not seek information as to the truth of Spiritualism through spiritual media, and who would accept the manifestly prejudiced utterances of Mr. Mead as truth, would never be influenced by anything Professor Brittan could say or write to the contrary. Let those who want to know what Spiritualism is, seek that knowledge by personal observation of its phenomena, and not expect to get it of Mr. Mead, Prof. Brittan, the Rev. Joseph Cook, or anybody else; for the spirit-world alone can give mortals any reliable knowledge concerning it.

What we ask our readers to remark is that Prof. Brittan has not asked either of the two newspapers referred to to recognize him in his pretended capacity as Spiritual Editor-at-Large; or if he asked it, it was not granted. This is of itself sufficient evidence that the Editor-at-Large scheme was in no sense necessary to insure Prof. Brittan a hearing, and that the attempt to obtain public recognition of his right to act in such a representative capacity was without justification or excuse.

Dr. R. C. Flower.

The following preamble and resolutions were unanimously adopted at a public meeting of the Co-operative Association of Spiritualists of Philadelphia, on Sunday, the 25th instant, the day on which Dr. R. C. Flower closed his engagement with that association:

WHEREAS, The services of Dr. R. C. Flower, as the occupant of the rostrum of this association, is about to close for the present; and whereas, we deem it due to him and ourselves that we should give expression to the feelings which that fact calls forth; therefore,

Resolved, That we recall with emotions of the highest gratification, the pleasure, instruction and encouragement which we have derived from the able, eloquent and learned discourses with which, during the past three months, he has entertained us.

Resolved, That we have found in Dr. Flower, a gentleman of rare worth—a tried and fearless friend of truth—a most generous and liberal-minded man—and a Spiritualist of unquestionable fidelity; and that we commend his example as one that it would be better for Spiritualism if all spiritual lecturers would emulate.

Resolved, That we tender to Dr. Flower our congratulations at the success which has attended his most useful labors among us, and our most sincere thanks therefore.

Resolved, That we will look forward with impatience to the time when we can again enjoy the pleasure of listening to his soul-inspiring lectures.

Resolved, That these resolutions be sent to the *Truth Seeker*, *Banner of Light* and *MIND AND MATTER* with the respectful request that they may be published therein.

Platform of the National Liberal League.

1. TOTAL SEPARATION OF CHURCH AND STATE, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, including the equitable taxation of church property, secularization of the public schools, abrogation of Sabbatarian laws, abolition of chaplaincies, prohibition of public appropriations for religious purposes, and all other measures necessary to the same general end.

2. NATIONAL PROTECTION FOR NATIONAL CITIZENS, in their equal, civil, political and religious rights, irrespective of race or sex, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment of the United States Constitution, and afforded through the United States courts.

3. UNIVERSAL EDUCATION THE BASIS OF UNIVERSAL SUFFRAGE in this secular republic, to be secured under present laws and proper legislation, and finally to be guaranteed by amendment to the United States Constitution, requiring every State to maintain a thoroughly secularized public school system, and to permit no child within its limits to grow up without a good elementary education.

H. L. GREEN, Chm Ex. Com.
Salamanca, N. Y.

BLACKFOOT'S WORK.

SORE THROAT RELIEVED.

New London, Conn., April 10, 1880.

Mr. Bliss—Dear Sir:—A member of my family has used your magnetized paper for pain in the back of the neck, and sore throat, with decided benefit. Yours very truly.

B. F. CHANDLER.

BECOMES A NECESSITY.

North Leveret, Mass., April 12, 1880.

Mr. Bliss—Sir:—Your magnetized paper has become a necessity in relieving distress; please send another. You and our Indian controls deserve our grateful thanks for the relief they afford to the suffering. Yours fraternally. E. RIPLEY.

RELIEVED OF PAIN IN THE SIDE.

Hillsboro, Ohio, April 6, 1880.

Mr. James A. Bliss—Dear Brother:—The paper you sent my wife was used on her side, and it relieved her very much. She wore it until it wore clear out. Yours for truth. BOX 100. S. S. FOULK.

RECEIVED UNTOLD BENEFITS FROM ITS USE.

Bronson, Mass., April 7, 1880.

James A. Bliss—Dear Sir:—The magnetized paper came to hand in due time. I have received untold benefits from its use. You have my unfeigned thanks for your kind offer made to the public. You can make use of this letter publicly if you chose. Yours truly, D. J. SPRAGUE.

DEVELOPMENT ASSISTED.

East Swansey, N. H., April 20, 1880.

James A. Bliss—Dear Sir:—I should like to have you send me more paper for development; I am well satisfied that it is doing its work well. I knew when the last package was coming; Blackfoot was about an hour ahead; he has a way of letting me know when he comes. MARY W. MURPHY.

THE EYES BENEFITED.

Westminster, Mass., April 7, M. S. 33.

James A. Bliss—Please send me another sheet of your magnetized paper. I never had anything do my eyes so much good. I might call them free from all irritation. But another sheet will make it sure. Long may the Great Spirit shine through you upon poor mortals, bringing you and yours many blessings. Sincerely yours, MRS. A. F. SAWTELLE.

RELIEVED OF SCIATIC RHEUMATISM.

Saratoga, Cal., March 30, M. S. 32.

Mr. James A. Bliss—Dear Sir:—I have been afflicted with sciatic rheumatism for nearly a year; have tried various remedies; have been relieved by the magnetized paper more than by anything else, and hope for a permanent cure by the application of the next sheet of paper. I am yours fraternally. JAY E. FULLER.

OPIMUM HABIT CURED.

Algonac, Mich., April 24, 1880.

James A. Bliss—Dear Sir:—Your magnetized paper is doing me so much good that I feel as if I could not get along without it; for during the time that I have worn it, it has taken the desire for opium entirely away. I am no believer in Spiritualism, but still have faith in your magnetized paper, and wish another sheet. Your friend, MRS. HANNAH SMITH.

WRITING MEDIUMSHIP RESTORED.

Hautsport, N. S., April 18, 1880.

Mr. James A. Bliss—Dear Sir:—I received the magnetized paper, and am much pleased with its work. My husband, a friend and I sat in a dark room; soon my fingers commenced writing, and wrote some good words. I used to write once, but the power left me about a year ago. The spirits use me as a healer. I want to become clairvoyant. I feel much interested in the paper, knowing it to be a genuine article. MRS. ANNA ANDREWS.

BETTER THAN A DOCTOR.

Orrville, Ala., April 5, 1880.

James A. Bliss—Dear Sir:—I hope you will not think me selfish in troubling you so often, but the paper does more for my husband and myself than any doctor has ever done, and I hope that you will let poor suffering humanity have the paper and receive pay for it after the time has expired for sending it free. I can never thank you and the kind spirits enough for what you have done for us. Your true friend, MARY A. BENNING.

BENEFIT THE WHOLE FAMILY.

Sucker Lake, Wis., April 2, 1880.

James A. Bliss—Dear Sir:—We took one sheet of the paper and cut it in two and applied a piece to each child, one got better very soon, the other is better now. Mrs. Hills is on the gain and would like another paper. My wife is gaining slowly from rheumatism in her knee; she wants another paper. I applied my paper to my ears for ringing and partial deafness; it did not stop ringing, but I can hear better than before using it. We all feel under ten thousand obligations to you and your band of angels for these blessings. May you live long to dispense this boon of health to mankind. C. K. SYLVESTER.

VISITED BY BLACKFOOT'S INDIANS.

James A. Bliss—Dear Sir:—Received the magnetized paper and applied it to my chest; have coughed but very little since; my trouble was a severe cold, which settled on my lungs; have worn the paper four days and am very much benefited. The first night I wore the paper there appeared at my bedside a beautiful Indian maiden, whose mission seems to be to deliver messages for other spirits. Last night a powerful band of Indian chiefs surrounded my bed. I feel confident that there is a strong force being gathered together, for what purpose time will tell. I feel very grateful to Blackfoot for all he has done and is still doing for me. They won't let me use the paper for development; they say, "health first." I think the Indian maiden who appeared to me and who gave her name as Lightfoot will inform you when I need more paper. MRS. HOWARD PHILLIPS.

EDITORIAL BRIEFS.

MRS. MAUD E. LORD has returned to Boston, Massachusetts.

MRS. E. L. WATSON has been engaged as speaker for the First Association of Spiritualists, of this city, for the present month.

CORRESPONDENTS inform us that the meetings of the Second Society of Spiritualists in New York are crowded, and that this society has become a fixture.

THE Springfield, Mass., *Republican* speaks in no stinted praise of Prof. Kiddle's recent lectures in Springfield upon the "Spiritual Phenomena and Philosophy."

LAST month Dr. Peebles lectured two Sundays in Brooklyn, N. Y., and on Tuesday evenings to the Spiritualists in New York City, besides giving several parlor lectures.

DR. PEEBLES returned from Stafford, Ct., to Hammon, N. J., on Wednesday, April 28th, after delivering ten lectures upon "Travels and the Religions of the East," in the above-named place.

WE have received a letter this week from Mr. George H. Phillips, Colerain, Mass., in which he highly recommends Dr. F. L. Patch, of Greenfield, Mass., to all investigators, as a most excellent medium.

MRS. HOLLIS-BILLINGS, the celebrated medium, is staying at 24 Ogden avenue, with Mrs. Simpson, and is giving sittings in the old seance room to her many Chicago friends. Ski and Nolan are as interesting as ever.

THE Co-operative Association of Spiritualists, of this city, closed their course of lectures Sunday, April 25. The meetings will be held every Sunday afternoon during the Summer, at the Assembly Buildings, and will assume the form of a free conference.

CAMP MEETINGS.—By reference to our advertising columns, it will be seen that the camp meeting of the First Association of Spiritualists of this city will open July 16, to continue until August 18, at Neshaunty Falls Grove, Bucks County, Pa. There will be a new camp meeting organization formed at Assembly Buildings, corner Tenth and Chestnut streets, Sunday afternoon, May 2nd. For further information see advertisement on seventh page.

For thirty-two years investigators have been investigating mediums, but now the time is come for mediums to begin to investigate the investigators. During more than a quarter of a century investigators have had their conditions, yet the ever-living truths of our spiritual phenomena, and the unfading beauties of its grand philosophy, remain unshaken and unblemished. Now let the mediums have their conditions.—N. B. REEVES in *Celestial City*.

MRS. JAMES A. BLISS, materializing medium, will, until further notice, give a select seance at the office of MIND AND MATTER every Wednesday evening at 8 o'clock. Persons desiring to attend these seances will be obliged to secure their tickets in advance of the day on which the seance is held, as no person will be admitted to the seance room unless their names are registered before hand. Tickets to be had of James A. Bliss, 713 Sansom street, Philadelphia.

MISS SCIE M. JOHNSON, in a letter to the *R.-P. Journal*, says:

"I am lecturing here [Minneapolis, Minn.] upon the independent plan, hiring my own hall, boarding, or keeping house by myself, and depending on the voluntary contributions of the people each week. I am living *very* close, but I am paying my bills, and slowly making progress. The last four months particularly have shown an increase in attendance and an improvement in the character of the audiences, until now the hall is filled each Sunday, and some are obliged to go away for want of room. I am inclined to the opinion that ministers and lecturers, like other animals, will find themselves subject to Nature's inexorable law, namely: the 'survival of the fittest,' and so will come to be self-reliant and inspirational, giving to their auditors the vital truths of to-day rather than the dry husks of ancient tradition; and those who cannot at least keep ahead of the tide of progress must take a back seat, step 'down and out' of the people's way."

We think Miss Johnson will be among the survivors of the great battle which is being fought to uphold truth against those who would crush it. She certainly shows the enterprise and bravery that marks her as a true heroine. God be with you and bless you as you deserve, brave sister. There are too few of just such friends of truth.

We are not surprised to see that Mr. William Stainton-Moses continues to deplore the fact that the spirit-world will not run the spiritual movement to suit him. We are sorry for Mr. S.-M., for we would be glad to see so child-like a desire gratified. But the child who cries for a piece of the moon will have to continue to cry, as his childish whim cannot be satisfied. So with Mr. Stainton-Moses. In writing to the *Medium and Daybreak*, London, he says:

"I seem always to wish the process [spirit materialization] reversed, and that instead of dragging spirits down to our grossest level, we could spiritualize ourselves and rise to the plane of spirit."

Poor pouting child—what a pity it is he must take it out in pouting. Another childish whim of Mr. Stainton-Moses is set forth as follows. Quoting from some European publication not named, he says:

"If all the lower forms of manifestation were entirely given up, and if mediums and circles sat entirely for development for six months, quite a

new order of spiritual work would be the result."

How do you know that, Mr. Stainton-Moses? Why don't you set about trying the experiment? How, we would like to be informed, could any spiritual development occur without the presence of spirits and mediums in a developing circle; and if the work of development went on, how, what Mr. M.-S. calls "the lower forms of manifestations," could fail to occur? We could smile at this childish whim if there was less of it; but it is getting to be an intolerable nuisance. Do give us a rest.

SUMMER RESORT FOR SPIRITUALISTS.—We wish to call attention of the readers of MIND AND MATTER who contemplate a vacation this Summer, who would enjoy the pleasures of the country, together with all city advantages, to the fact that Dr. R. C. Flower has opened his large Health Home, corner Sixty-fifth and Vine streets, West Philadelphia. In this beautiful Home is combined happiness, health and comfort. The building is a handsome and substantial structure, built of granite rock, beautifully rurally located in the western suburbs of Philadelphia, on high grounds, overlooking the entire city and a vast area of picturesque country. The house has accommodations for 200 guests; the rooms are large, airy and cheerful, has elegant parlors, reception, reading and billiard rooms, spacious verandas around the entire building. The grounds comprise several acres, tastefully laid out, with lawns, croquet grounds, patent swings, arbors, groves, walks, mounds, statuary, etc., and elegantly ornamented with shade, evergreen, and other trees. Here you have a beautiful view of the Delaware and Schuylkill and of the shipping on the Delaware. The location possesses all the advantages of pure air, pure soft well water (in addition to city water), and accessibility, yet peaceful retirement from the noise and bustle of a large city. This beautiful Institute is readily reached by the street passenger railways running from the different depots—the cars passing the home every five minutes. There is no place in the country more delightful and cool, combining both city and country advantages, than this beautiful Institute. Dr. Flower authorizes us to say that he intends to keep some excellent medium at the Institute during the Summer, and most of the time there will be at the Home several of the best test mediums in the country. The table is the best—comparing favorably with the foremost hotels in either city or country. For boarders Dr. F. put the rates exceedingly low, the charges being from \$5 to \$9 per week. For patients the charges are (including board, treatment, baths, nurse, magnetic treatment, etc.) from \$9 to \$20 per week. Those who contemplate enjoying such a delightful vacation and desire good rooms should address Dr. R. C. Flower, 1319 Filbert street, Philadelphia.

The Suffering of Mediums and the Remedy.

Editor *Mind and Matter*.

In reply to the inquiry of Marvin Yearba, as published in MIND AND MATTER of April 24, permit me to say, I have learned, by associating with mediums, that much of their suffering might be avoided by a due observance of the laws of cause and effect. Mr. Yearba says:

"I am often amazed by seeing how ignorant many intelligent persons are of some of the simplest laws of nature." And again: "It is as natural for me to receive the suffering of others as it is to eat, consequently I have always been in poor health."

Of course it is easy for him to receive the sufferings of others, otherwise he would not be a healing medium; but it is unnecessary for him to retain those abnormal conditions, or would be, if he understood the laws of being. All such borrowed conditions are to be thrown off by the medium by the manifestation of his own person, accompanied by a vigorous exercise of volition, just as if they had originated in his own organism. Many sufferers, knowing Mr. Y. to be a healer, may exercise a strong desire for his aid, accompanied by the wish that he were present to heal them. And if circumstances are such as to complete the spiritual circuits; if by having met the medium, or having friends who are acquainted with him; or if, by the exchange of letters or other means, the mental telegraph has been established—the projected thought of the sufferer will convey the pain to the medium as effectually as if he were present personally. Distance makes no difference, provided telegraphy has been established; but the medium may, through ignorance of this fact, or neglect to profit by it, become a great sufferer.

I once saw a lady prostrated upon a bed of sickness, during an early period in her development, by the oppressive influence of unprogressed spirits. But so soon as she learned the real cause of her suffering, she fought them until they were compelled to yield. Since which a band of bright spirits have sustained her, physically and spiritually. Here is evidence that the spirits out of the form are more dangerous than any other.

I was sitting in the office of a healing medium, one evening, having a friendly chat with him, when he suddenly jumped out of his chair and commenced pounding his hip and manipulating his person with both hands with all his might, and continued so to do until relieved of the awful pain which had attacked him. I thought I knew the cause of his sudden attack, as I had left the presence of a person who was suffering from a severe attack of sciatica but a few minutes before calling upon the medium. I afterwards learned that the sufferer was cured of all pain at the time the medium was attacked by it.

Another case is that of a healing medium, who, in the first stages of his development, was nearly prostrated by the inimical influences of diseased spirits, both in and out of the body, but he has learned to relieve himself of all bad effects by throwing them off by manipulation and the exercise of will-power, and is now hale, hearty and happy.

Another mediumistic gentleman, who, two months ago, was in fine health and spirits, surrounded by congenial friends and all the comforts of life requisite to health and happiness, is now incarcerated in an insane asylum, through the ignorance of the laws of life. One example more will suffice for the present.

A gentleman who was, a few years ago, a class leader in the M. E. Church, and his wife a member of the same, becoming earnest Spiritualists, they established private circles, and in due time the lady became developed as a clairvoyant, healing and physical medium, and for a time the truly noble pair were the instruments in the hands of the angel-world for the accomplishment of much good. But soon becoming as zealous in the new faith as they had been in the old, they threw open their doors to the motley crowd of wonder seekers, scoffers and enemies, indiscriminately, hoping

thereby to convert the masses around them to the truths of Spiritualism. But as like attracts like, an overpowering army of dark spirits were packed against the place. The first fruits of this influence of evil was inharmonious between husband and wife; a little later they were both prostrated upon beds of sickness, the gentleman passing into spirit-life, prematurely, and the lady becoming a confirmed invalid. And in addition to all this, another lady who had been developed at these circles, is now lying under the ban of obsession.

Thus the cause of truth languishes, and many of its noblest and most fearless defenders are vanquished simply because their zeal was greater than their knowledge of the tactics of the spiritual warfare now raging on both sides of the Stygian river. St. Albans, Vt. CHAS. THOMPSON.

THE LIBERAL LEAGUE NEWS.

—V. J. Borrette, of White Rock, Nev., reports the Liberal League of his town in a prosperous condition. He says: "I talk up the League movement wherever I have a chance and circulate quantities of Liberal literature. There is a large Liberal element in this State and we should have at least thirty or forty Leagues."

—For some time there has been a large society in Portage county, Ohio, known as the "Portage County Liberal Society." This society has voted to take out a charter from the N. L. L. and become an Auxiliary Liberal League. That is what every Liberal association in this country should do, whether the association is composed of Spiritualists, Materialists or both. The times demand that there should be a union of all the Liberals of the country.

—Mr. R. A. Hasbrouck, of Revenna, O., writes to Chas. J. Herbold, the Liberal League representative of Ohio, that the Liberal society of that town is about to take out a charter as a Liberal League. Mr. Hasbrouck says: "At the time of forming our society we intended to become an Auxiliary Liberal League, but as we were not sure of success we thought it better to wait and see. We have now fifteen members, and three more who have applied for admission. We have engaged W. S. Bell to lecture for us, and I think before he leaves the society will have become an auxiliary with some thirty members."

—Miss Marie L. Fallett, the Secretary of the Barber's Creek Liberal League, of Rapids City, Illinois, makes a good report from that League. She says: "Our League is composed of members on both sides of the Mississippi river, from the towns of Leclaire City, Iowa, and Rapids City, Illinois, and we therefore claim to be the connecting link uniting the grand chain of auxiliaries of the East and West. We have a circulating library, which is doing a good work, and a public reading-room, in which we have many Liberal papers, and I hereby earnestly request that you solicit our Liberal editors and publishers and others to contribute to us all the Liberal literature they can afford to. They can direct, 'Leclaire Liberal Library and Reading Room, Leclaire, Iowa.' I hope our Liberal friends will generously respond to the above request."

—S. C. Rogers, of Charming Dale, Arizona Territory, who twelve years since moved into that new country, and who has for years had a life and death struggle with Indians, insects and drouth has finally succeeded in establishing himself on a fine farm of three hundred and fifty acres of land and now proposes to devote most of his time and the rest of his life on earth to the Liberal cause. He reports that four-fifths, at least, of the population of that territory are Liberals, that there are many Orthodox priests of all the sects there laboring to plant superstition, but with very little success. For the last two years crops have been destroyed by drouth, but that the prospects now are that the crops of the present season will be good and that after harvest, he proposes to do all he can to interest the Liberals of the various towns in the territory in the Liberal League movement. I am confident that Brother Rogers is just the man to represent our growing cause in that territory. He says there is great demand for Liberal lecturers in Arizona. H. L. GREENE. Salamanca, N. Y.

PHILADELPHIA MEDIUMS.

Miss H. Lane, Clairvoyant and Electro Magnetic Healer, has removed from 1131 Mt. Vernon St. to 730 North Eighth street. (Private entrance on Brown street.) Successful treatment of Diseases by hand or battery. Diagnosis from 9 to 10 a.m. every day free of charge. Office hours 9 to 12 a.m., 2 to 6 p.m.

Mrs. Mary A. Lamb, Trance Test Medium, 608 Jay Street, between 8th and 9th, below Fairmount Avenue. Sittings daily.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 601 N. 13th st. Select seances every Monday, and Friday and evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2:30 p.m. Consulting daily from 8 a.m. to 6 p.m.

Alfred James, Trance and Test Medium and medium for materialization. Private sittings daily at 716 Wharton St. Materialization seances on Tuesday and Friday evenings. Test and developing circles on Sunday and Wednesday evenings.

W. E. S. Powell, Business and test medium, 259; North Ninth Street, Philadelphia. Office hours, 6 a.m. to 5 p.m. Circles Sunday, Monday, Wednesday and Friday evenings, also Wednesday afternoon.

W. H. Shriner and Morris Humphreys, Phenomenal mediums of different phases of manifestations, can be seen at their new hall, 210 South Fifth street, Philadelphia. Every evening at 8 o'clock. Saturday excepted.

Mrs. Ruth Graham, Trance and Clairvoyant Test Medium, from Baltimore, 241 South Sixth Street, Philadelphia. Sittings from 9 A. M. to 4 P. M. Entrance in basement.

Mrs. N. L. Finson, Electro Physician, Clairvoyant and Developing Medium. Developing Circle every Thursday evening. Medical consultation free, 1012 Vine st.

Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a.m. to 12 m., and 1 p.m. to 4 p.m. No. 1231 North Fifteenth st., Phila.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. L. S. Coleman, Cures Rheumatism, Neuralgia, and all other diseases by Magnetic and Electric treatment, at 1019 Ogden street, Philadelphia.

Mrs. Mary J. Millard, Trance Medium, 1135 South Eleventh street. Circles Tuesday and Friday evenings. Sittings daily except Saturday.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 1631 South Seventeenth Street.

Mrs. Sarah A. Anthony, Test Medium, 1129 South 11th street. Circles on Monday and Thursday evenings. Private sittings daily.

Mrs. Ida Wharton, Trance Test Medium, No. 423 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.

Mrs. George—Trance and Test Medium—No. 680 North Eleventh st. Circles on Tuesday evenings. Sittings daily.

Mrs. Thomas Mathews, 531 Butler street, North Philadelphia. Developing circle every Friday evening.

Mrs. Annie Phyl, Clairvoyant and Test Medium, No. 1011 Parker street. Sittings daily.

Mrs. Faust, Test Medium, 536 N. Thirteenth st. Private sittings daily from 9 a.m. to 9 p.m.

Mrs. Mary Ball, Clairvoyant, 1110 Carpenter street. Sittings daily.

Test Clairvoyant, Mrs. Loomis, 1372 Ridge Av. Sittings daily.

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CAMP MEETING

AN INDEPENDENT MEDIUMS

CAMP MEETING ASSOCIATION.

All mediums and mediums' friends, who desire to form a Camp Meeting Organization, in the City of Philadelphia, in the interests of Spiritualism and Spiritual Mediumship, will please attend a meeting, to be held for that purpose, at the close of the Conference Meeting of the Co-operative Association of Spiritualists, at Assembly Buildings, corner of Tenth and Chestnut Streets, Sunday afternoon, May 21.

By Order of Committee assuming responsibility.

Spiritualists Camp Meeting.

The "First Association of Spiritualists" of Philadelphia, will hold a Camp Meeting at Westbury Falls, Grove, Wilkes-Barre, on the Board Bay, R. R. Route to New York, 18 miles from Philadelphia, commencing on the 16th of JULY next, and continuing to the 15th of AUGUST. For particulars as to charges for tents, boarding, &c., &c., apply personally or by letter to **MR. FRANCIS J. KEFFER**, General Superintendent, No. 615 SPRING GARDEN ST., Philadelphia, or, when in session, to him at Oakford, P. O., Bucks County, Penna. Speakers of both sexes, eminent for talent upon the public platform, will be engaged.

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ANNIVERSARY POEM.

BY MARY E. TAYLOR, MEDIUM.

"Mark the dead silence now is broken—
Angels are speaking, do you hear the tones?
The only rap, so soft and clear,
Children of earth, give your listening ear.
Thirty-two years have passed since that night,
When that herald proclaimed the dawning light,
Why came it to people so poor and so lowly,
Why not to the clergy so pure and so holy?
Why did the angels in the story of old,
Come to shepherds and others out of the fold?
Simply because it was then as now,
Earnest souls waiting, who to creeds do not bow,
Minds ever hungering for truth and for light,
Weary, so weary, of errors dark night,
To these in all ages the angels have given
Thoughts, that the teachings of error have riven,
Bright thoughts as pearls from heaven above,
Distilling to earth as dew drops of love.
Thirty-two years have passed since then,
And what have we done for the children of men?
We have made the sorrowing heart rejoice,
By giving the silent grave a voice.
Away with the thought so dark and drear,
That your ascended ones may not draw near,
And taking hold of your outstretched hand,
Lead you gently to that "better land."
Listening, when the evening shades appear,
Their quick footsteps you will often hear,
Their loving messages they seek to give,
And prove to you that your friends still live.
We come to tell you a new era has birth,
That will scatter error to the four winds of earth.
We have broken the reign of the priest o'er the mind,
And will gradually clear up the fog left behind.
The belief that has rested like a dark deadly pall,
Over your minds of the fabled fall,
The consequent anger of a man-made God,
Holding over men the avenging rod,
Which surely would have fallen, but his son from heaven
Died for you, and then you could be forgiven.
All this and more we have swept away—
And given you gleams of a brighter day—
Of a day when from error the earth will be free,
And truth in her brightness her children shall see.
We come to the sick who writhing in pain
Have called in the doctor but all in vain.
Helpless at the bedside the willing doctor stands,
While we heal his patient by "laying on of hands."
We come to your statesman and inspire each word,
And never before were such sentiments heard.
We caused them to plead for the slave in his chains,
And to-day not a slave in this nation remains.
We speak through your poets, inspiring their pen
To plead for the outcast, the erring, among men,
And our dearly loved sensitives, God bless each one,
We here wish to thank them for the work they have done.
The scorn of the world we know you must brave,
But remember through you we speak from the grave.
O mediums beloved, ever reach us your hand,
And in each trying moment we will help you to stand.
May heaven's choice blessings on you ever be shed,
And angels surround you wherever you are led.
Be prudent, be vigilant, prayerful and kind,
You are the links the two worlds must bind.
O, give us your help then, and no duty shirk;
Inscribe on your banners, "for angels I work."
You keep the door open, not merely "ajar,"
For spirits who are coming from near and from far.
To tell the glad tidings, that from that dark bourn,
Those you call dead do often return.
Mourn not then, mother, for those gone before,
For oft they come to thee from that other shore;
A few short years longer, and waiting they'll stand
To clasp thy freed spirit in that brighter land.
O wife, thy dear husband is near thee each day,
Watching and guarding thee while on thy way.
And husband, that angel once called by thee wife,
Will be thy best guardian all through thy life.
Father, grieve not for those children above,
They hover around thee with tenderest love.
Children weep not when parents must die,
'Tis only the door that admits them on high,
Where freed from trial and cumbersome care,
They will wait the glad union with you "over there."
Then ring the glad bells, let the story be told,
A new era has dawned, ring out the old.
Ring out superstition, prestat and fear,
Ring in freedom of thought with a happy new year.

CONVENTION OF SPIRITUALISTS AND LIBERALISTS OF MICHIGAN.

FRIDAY MORNING SESSION.

Convention called to order by M. J. Mathews, of Detroit. Conference for one hour. Short speeches by A. Chapman, of Sparta; Geo. H. Geer, Battle Creek; M. B. Caldwell, Monroe; N. P. Newman, Battle Creek; Mrs. Sarah Graves, Grand Rapids; M. Babcock, of St. Johns; A. B. Sayles, Grand Rapids; W. M. Wooster, Decatur; and Mrs. S. Slaigh, L. S. Burdick, president. Mr. M. J. Mathews, of Detroit, made a few remarks. He requested all Christians to raise their hands; no hands were raised. He then offered the following resolution:

Whereas, Disbelieving that any of the so-called Bibles are of Divine origin, or contain the expressed or revealed will of any of the Gods, therefore, be it resolved, "That we will not give any of the so-called Bibles places of prominence."

The resolution was adopted by a large majority, though a few dissenting voices were heard.

After an intermission of fifteen minutes, the meeting was again called to order by the president, and the veteran brother and spirit artist, N. B. Starr, of Port Huron, greeted the friends, seeming more like a spirit than a denizen of earth. His mission among us was to introduce his pictures—ask the appreciative attention of the friends to his work—and present to the State Association a fine production of his mediumship—a picture, entitled "Summer Land," for a small compensation, soliciting needed help. The matter was referred to the Committee on Mediums.

The hour for the special order having arrived, Mr. McCracken submitted the following:

BATTLE CREEK, March 26, 1880.

At a meeting of the incorporators or persons associating themselves in the first instance as the Michigan State Association of Spiritualists and Liberalists, a corporation organized on the 25th day of March, 1880, under the laws of the State of Michigan, there were present A. B. Spinney, Miss J. K. Lane, Mrs. L. E. Bailey, L. S. Burdick and B. F. Stamm. It was, at said meeting, resolved, That the articles of association of the Michigan State Association of Spiritualists and Liberalists, a voluntary association, heretofore existing, be and are hereby adopted as by-laws for the government of this association, and that committees, order of business, etc., appointed and arranged for the present meeting of said association, be continued and carried out; and that the officers of said association be continued as officers of this association, until their successors are elected at the present meeting, and that all members of said association be deemed members of this association.

The resolution was unanimously adopted, after which Mr. McCracken spoke at some length on the objects and aims of the State Association—explained his position in relation to the same—and insisted that we closely abide by the articles of association. The law of our land would hold us responsible thus to act, and unless we adhere strictly to all legal technicalities the law will shut down on us. Though this is an association of Liberals, as well as Spiritualists, this association is not political in its aims, and should not become so—while the Liberal League movement is political in its aims, therefore the difference—and though one may not be a Spiritualist we should not deny to them the right to act as Liberalists. Mr. McCracken was attentively listened to.

The report of the Committee on Mediums and Mediumship was then read. Some remarks made

by Dr. Spinney led to a spirited discussion on genuine mediumship and the rights of mediums. Dr. S. A. Thomas said the resolution passed this morning on the Bible had driven people out of the convention, and another such step would drive him out. Mr. E. C. Manchester endorsed Dr. Thomas' remarks, and hoped the resolution would be reconsidered. Mr. Mathews moved to reconsider, and a motion followed to lay it on the table, which prevailed.

Convention then adjourned until 2 o'clock.

FRIDAY AFTERNOON SESSION.

Convention called to order by the president; song by Bishop Beals—"Watching and Waiting for Me." The audience was the largest assembled at any session of the convention.

The hour for the election of officers having arrived the president moved that the Committee on Membership, consisting of Hon. J. H. White, Port Huron; A. A. Whitney, Battle Creek; Mrs. L. E. Warner, Paw Paw; act as tellers.

The election resulted as follows: Dr. A. B. Spinney, Detroit, President—by a vote of 96 in a total of 118; Miss J. R. Lane, Detroit, Secretary—by a vote of 97 in a total of 113; J. H. White, Port Huron, Director—by a vote of 87 in a total of 101. The directors holding over are, B. F. Stamm, of Detroit, for the term of two years; L. S. Burdick, Kalamazoo, for one year.

The president, in a few words, thanked the association for their hearty cooperation and support, and, after a song by Bishop Beals, the convention adjourned until 7 o'clock.

FRIDAY EVENING SESSION.

Convention called to order by the president; song by the Battle Creek choir. Prof. E. H. Crane, of Colon, addressed the audience on "The Evidence of Man's Pre-Adamite and Pre-historic Existence." He showed deep research into ancient history, proving clearly from geology the fallacy of the Bible statistics of the age of the world. He was listened to with intense interest.

After a song by Bishop Beals, "The Rain upon the Roof," Mrs. H. Morse gave an interesting address, prefaced with a beautiful inspirational poem. Mrs. Morse made a strong appeal for the ballot for woman.

At the close of her address Mr. A. O. Askew, of Muskegon, introduced the subject of Uncle Starr's picture, and proposed to raise by contribution a slight compensation for the very fine picture presented to the association. Mr. Askew generously contributed \$5, and was followed by Dr. Spinney and Dr. G. H. Geer, \$5 each. Others contributing, the sum of \$34 was raised. It was moved that a committee be appointed to wait upon Uncle Starr and convey the money to him that night, and a committee of three, consisting of A. O. Askew, G. H. Geer and Mrs. G. W. Winslow were appointed.

The convention adjourned to meet at the Opera House at 9 o'clock Saturday morning.

SATURDAY MORNING SESSION.

Convention called to order by the president. The report of the Camp-ground Committee was first in order. Hon. J. H. White, of Port Huron, chairman of the committee, reported as follows: Committee had decided to make an effort to purchase eighty acres of land, owned by Mr. G. L. Foster, at Gogmag Lake, for \$16,000. This amount to be raised by subscription of stock sufficient to pay for the land, in cash, by March, 1880. The committee had further decided to make the capital stock of the camp-ground enterprise \$50,000, divided into shares of \$25 each, 10 per cent. of the stock taken to be paid when subscribed for and liable to further assessment at the option of the committee, when money is needed either for purchase of land or for improving the same. The committee had also secured the services of J. M. Potter, of Lansing, to get subscriptions of stock.

Mr. White made some few remarks about the proposed camp-ground at Gogmag Lake, and called upon J. M. Potter, agent of the committee, who made a report of the work already done. He said they had not met with the liberality they expected. There was subscribed \$6,400, and some pledges that would swell the amount to about \$8,000.

Remarks were made by Dr. Spinney, A. A. Whitney, S. E. Coffenbury, S. B. McCracken, and others, all favoring the Gogmag Lake property.

A meeting was appointed on Monday in the camp-ground interest.

The interests of the Liberal League were next represented, by F. D. Moore, of Adrian. He spoke for thirty minutes, and closed by stating that he was present as a representative of the Truth Seeker, prepared to act as agent for the same.

After a song by Bishop A. Beals, Hon. S. C. Coffenbury gave a very fine address, taking for his subject, "The Immortality of the Soul."

After his address, Uncle Starr was waited upon by the committee. He ascended the rostrum, his picture was brought forward, and the feeble old gentleman feelingly presented it to the association. He said it would probably be the last time he would ever appear among us, but presented this picture to the friends and hoped it would be preserved as an evidence of spirit power and a memento from him when he had passed to the "beautiful beyond," represented in the picture.

The committee offered the following resolution: Resolved, That we receive and duly appreciate the spirit painting, entitled "Summer Land," executed through the mediumship of and presented by Prof. N. B. Starr as a token of friendship, and that we tender him our sincere thanks for the same.

The resolution was unanimously adopted by a rising vote.

Mr. Babcock generously added \$5 to the fund raised the previous evening for the picture. Others contributed till the amount raised reached to \$54.

Mr. Beals sang a very beautiful song suited to the occasion, "I live for those who love me."

The Mutual Benefit Association was next presented. Geo. H. Geer spoke in behalf of the association, stating its objects and aims, terms of membership, etc., and was followed by J. H. Burnham, who, in his usual earnest manner, made a strong appeal to the friends to come forward; do not stand back and say, "I will wait and see if it is going to be a success," but come forward and join now—pay in your money and by so doing make it a success.

L. S. Burdick, A. Keyser and M. J. Mathews, each made short speeches in behalf of the same, and considerable interest was aroused.

The annual meeting of said association, for the election of officers and other business, was appointed to be held at Stuart's Hall, at 2 o'clock this Saturday afternoon.

Convention adjourned to meet at 2 o'clock.

SATURDAY AFTERNOON SESSION.

Convention called to order by L. S. Burdick. Song by Bishop Beals, "The Beautiful Hills." Dr. S. A. Thomas of Sturgis, was the first speaker for

the afternoon. He took for his subject, "Freedom of thought is the gem of liberty." He spoke of Moses and Jesus, who he claimed were mediums. The apostles and prophets possessed the same mediumistic gifts; he spoke of the teachings of Jesus and claimed him as the Spiritualists' own. Did not believe the Bible to be the inspired word of God, but believed the men who wrote it were inspired by angels, and claimed the Bible as the Spiritualists' foundation stone.

Marvin Babcock of St. Johns, was the next speaker, and he requested the privilege of kindly criticising the brother who had preceded him with so much vehemence. He thought his text a very good one, but thought he could give him one still better, "The right to think and express ones thought is the gem of liberty." His style is his own. He has not as high a regard for the Bible as the speaker who preceded him. Does not worship the God of Moses, superstitious ideas were assailed without mercy, he could have no respect to say nothing of love for that God, said to be all-wise, merciful, loving, and just, and yet who would in his wrath destroy whole nations and slaughter innocent children. If he was that God, with the power claimed for him, he would have things different; he would protect the weak, provide for the poor, close up all the rum-shops, cure all habits of intemperance, make good health catching instead of disease, relieve all suffering, make everybody happy, do good to all humanity, and banish the devil and Anthony Comstock. He retired amid great applause.

Mrs. Sarah Graves, Grand Rapids, followed Mr. Babcock. She took for her subject, "The school of life." The angels are our teachers; they depend not upon the truth, or honesty of a medium, but upon the organism. Where they find a proper organism, one they can use, they will use it. Her remarks were brief, but well timed and interesting. After a song, Convention adjourned until one o'clock.

The Michigan Mutual Benefit Association of Spiritualists and Liberalists, convened at Stuart's Hall at 2 p. m., on Saturday, for the annual election of officers, and the consummation of other business of the Association. The officers elected for the ensuing year were as follows:

President, J. H. Burnham, Saginaw City; Vice President, Mrs. R. Shepard, Detroit; Secretary, Mrs. Ida A. Melin, Box B, Kalamazoo; Treasurer, Mrs. R. A. Sheffer, South Haven.

Directors.—A. B. Spinney, Detroit; L. S. Burdick, Kalamazoo; Mrs. Lotie M. Warner, Paw Paw; Mrs. M. E. French, Greenville; Mrs. Ida A. Melin, Kalamazoo.

SATURDAY EVENING SESSION.

Called to order by the President. Song by Bishop Beals, "The Promised Land To-morrow." J. H. Palmer, Lapeer, gave the first address of the evening. His subject was "A Basis of Faith." He said God loves his Pagan and Christian children alike. He did not believe in a God who condemns the largest number of the human family. The God of creeds is not the God of justice and love. The God of the world is not a God of terror. The God of the world who measures the atoms of the universe, measures every anxious mother's cares and love. He could not accept salvation at the sacrifice of another's life; salvation would be worth nothing if loved ones were lost. He said he was not a Spiritualist nor a Liberalist, but a Liberal Christian.

After a song by Mr. and Mrs. Jordan, Mrs. E. C. Woodruff of South Haven, entertained the large audience for a time, taking for her subject, "What of the Morning." Mrs. Woodruff is an old pioneer speaker of real merit. She is well posted in ancient and modern history. Her address was very instructive and well received.

Recitation by Miss M. E. Turpin, "The Creed of the Bells." A few remarks on business by the President; a song, and the Convention adjourned until nine o'clock Sunday morning.

SUNDAY MORNING 9 O'CLOCK.

Convention called to order by the President. Conference for one hour. W. M. Wooster, of Decatur, spoke in the interest of the camp ground. He is enthusiastic and earnest, and bids fair to be an ornament to our ranks. Mrs. Nellie Baade followed, occupying ten minutes.

Dr. E. W. Stevens of Rock Prairie, Wis., was the next to speak. His brief speech I would like to give in full, but must be content with a short sketch. He said I am not of you but with you. It had been the practice of the world for all time to believe Heaven a place and how to reach it. "Hell a place and how to keep out of it, but in the advent of Spiritualism, is the philosophy of Heaven a condition and how to attain it. "Hell the pit of ignorance, from which all are growing. Three plans have been put in operation: First, that of the children of Ham, under Nimrod in the land of Shinar. These people took their design from the idea that God dwelt above in the firmament, and undertook to build a tower of "brick and lime," to get to heaven upon, and the Lord came down to see the city and the tower, and decided they would succeed if he did not put a stop to it, so he came down like a hawk on a brood of chickens, and scattered them upon the face of the whole earth, by confounding their language, so they failed to get to heaven by special arrangement. Since that confusion men have been trying to reach heaven on a tower of reeds. The square brick of formation and the slimes of bigotry, have been brought from Sinai, Calvary, Rome, Plymouth Rock, Synods, Y. M. C. Association, Revivals and Prayer circles, have all learned their efforts. Each would be a master builder and give his name to the sacred edifice. Fire water, prisons, dungeons, crosses, bells and vindictive gods, have all been used to force the work. Visions of upper seats, palms of victory, crowns of glory, mansions of gold and unpunished sins, have all been used to lure the toiler on up the cathedral aisles of this new Bible. Now God having come down to see this tower hath confounded their tongues by the voice of babes, entranced women, and the many manifestations of Spiritualism, the thunders of Truth shake their foundation as the pillar of spiritual fire passes by, and the binding heavens hang thick with omens. These Babels built by men must ever fall. Now a tower is being builded, the corner-stones of which are laid in nature, Truth and immortality glitter in their basements, law and the order of evolution are bringing it up in a progressive column with the growth of the race. Its illuminated summit shall emit light to all the ages. Here we trace the dark outlines of the bleak hills of error, the fogs of materialism disperse before the rising light of immortality, and heaven is the result of natural growth. The firmaments disappear, angels greet us. Lo we are in heaven and heaven in us. Thus the great problem is being solved.

He was followed by F. J. Ingalsby of Jackson, and C. H. Dunning of Marquette, chairman of executive committee of the National Liberal League for the State of Michigan. The fifteen minutes allotted him was well spent in the interests of the League: I would like to give his address in full, but my report is growing lengthy, and I will refer you to No. 4 of the *Rational Appeal* of April 10th, which contains Mr. Dunning's speech in full on first page. Report of committee on mediums and mediumship. Dr. Spinney made some remarks on mediumship, the work of the Association and the camp ground at Gogmag Lake, which he hoped would be secured. After a song, L. S. Burdick presiding, Prof. J. M. Allen of Battle Creek, was introduced and addressed the audience. His subject was exclusively "Reform for man in this life," and said until intemperance in every department of life was outgrown, freedom for man was impossible. The mission of the spiritual movement was to bring about a better condition of life through practical reform, was pleased with the spirit of harmony manifested between the two elements, Spiritualism and Liberalism, and closed with a poem.

He was followed by Geo. H. Geer, subject, "Cause and Cure of Religion." He drew a vivid contrast between the Materialist and Religionist, showing clearly that the Materialist is the most intellectual by developing the sciences far ahead of the Religionist. After his discourse Dr. J. V. Spencer again called attention to the *R.-P. Journal*, S. B. McCracken, *The Rational Appeal*.

Five hundred copies of MIND AND MATTER, which had been sent to the Secretary for free distribution, were circulated among the audience, and B. F. Stamm acted as agent for the same. Bishop A. Beals and Mrs. Mary C. Gale, representing the *Olive Branch*, and Mrs. L. C. Bailey, the *Spiritual Record*. Adjourned until 2 p. m.

[To be continued in the next issue.]

Second Society of Spiritualists of New York.

New York City, April 20, 1880.

To the Editor of Mind and Matter:

The Second Society of Spiritualists of New York City began operations eight months ago. From the first this society has been a success; its speakers have for the most part been able and eloquent; its music has been good, and its congregation and officers have from the first worked together in beautiful harmony. It has during the past year met in Republican Hall, on Thirty-third street, but its audiences have grown to such proportions, especially its evening audiences, that it has been compelled to seek a more commodious auditorium.

With somewhat of doubt this society secured the services of Rev. Moses Hull for two Sundays in February—not of doubt of Mr. Hull's ability or of his honor and integrity—for no one who knows the man ever had any doubt in these directions; but certain ones vaguely hinted some things concerning his social relations; yet there was courage enough to give him a call, and, as theatrical managers say, it was a "hit." He "draws" most of his old friends and many new ones came in, some of them probably with the expectation of hearing something awful. The awful things did not come; but grand, logical, biblical, historical, scientific and phenomenal arguments did come in such a deluge that the society was not satisfied to let him remain in Boston. He was called again for April. The result has been such that there has been an unanimous call for him for the five Sundays of May, so we have engaged Masonic Temple, in many respects the finest audience chamber in the city, and shall open it the five Sundays of May, with Mr. Moses Hull for our speaker, and if hearers increase in numbers in proportion, as they have for the few Sundays in the past, even Masonic Temple (Frothingham's church) will not be large enough.

Mr. Hull will be followed by Dr. Peebles and he probably by Mrs. Townsend Wood. After Mrs. Wood several other speakers, eminent in ability, are awaiting an opportunity to preach the gospel of Spiritualism before our society. We try to be *homogeneous* in our reading, having continually on our table, at the entrance of the hall, the *Banner of Light*, *R.-P. Journal*, *MIND AND MATTER*, and our own new and lively little paper, *The Celestial City*. ALFRED WELDES, President.

Special Notice from "Bliss' Chief's" Band.

[Bliss' Chief, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He says he loves white chiefs and squaws. He travel like the wind. He go to circles. Him big chief, Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three set stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red-Cloud and Blackfoot have faithfully kept their promise. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid), 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sanson Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 711 Sanson St., Philada.

Frances Pettigill, Concord, N. H., writes: "In the first place I will thank you for sending me your good paper. I am well pleased with it and will send you \$2.15 for one year, and you may consider me a life member; it is the first number I ever read. I have taken the *Banner of Light* eighteen years, and the *Voice of Angels* three years since January last. In the second place I would recommend you to start a fund of ten dollars, to send your paper free to all the ministers in New Hampshire; and request your patrons to help you. I think it would do more good than the Editor-at-Large."